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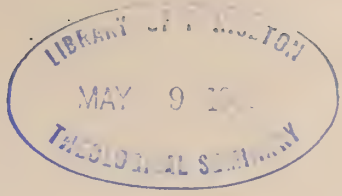

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Sadiya
KATSCHIN
Yun-nan
KWEI-CHAU
Bhamo
BURMA
YUNNAN
KWANG-SI
MAP OF TIBET
AND SURROUNDING COUNTRIES.
Scale of Miles.
0 100 200 300 400 500

THE

Missionary Review of the World

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WATCHERS ON THE BORDERS OF TIBET

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK
Secretary of the "Bureau of Missions"

Between ninety and one hundred missionary men and women belonging to different branches of the Church universal are established as near as may be to the frontiers of Tibet. They are watching, as they have watched for years, to see some crumbling of the barriers that shut them out of the "Great Closed Land."

These watchers attract notice by their personal qualifications. Some of them are eminent linguists, like Jaeschke and Heyde, whose researches the British government of India has used for the instruction of its own officials. Some are daring explorers, like Miss Annie Taylor and many other less-known workers, who have reconnoitered the slopes, valleys, and passes of the Himalayas, the plains of Kokonor and Menia, and the swamps of Nag-chu, Litang, and Batang. Some, both men and women, are highly educated physicians, whose skill draws patients from places hundreds of miles within the border. Others are skilled writers, eloquent preachers or teachers, whose classes train native men and women for important service to their race.

The watchers are also worthy of attention because of the strange, out-of-the-way, and generally unknown places which their purpose requires them to inhabit. The most of these places are on barely accessible routes of Tibetan trade. Shrewd traders there are among the people of the highlands of Asia—men whose calling is fixed by their ingrained love of bargaining. They carry into India gold and silver from their western mining region, and salt in crystals from the weird lakes of their northern plains. They buy, in India, cloth, indigo, sugar, spices, rice, and tobacco, and, in China, hardware, silk, and tea by the thousands of yak loads. To Lhasa, the holy city, all their trade routes finally lead, and the chief of them reach that city from east or west by skirting on the southern edge rather than by crossing the broad, sparsely inhabited northern plains.

On the west of Tibet the Moravians established themselves in 1853–55, at Kailang (Kyelang), in one of the dependencies of the Punjab. It is nearly one thousand miles from Lhasa, and is high in the Hymalayas, ten thousand feet above sea-level, and hidden in a narrow gorge, through which, in the season, passes a steady stream of traders and pilgrims. Later the Moravians occupied five other stations, chosen

because they are important resorts of Tibetans. Strategically the most important of these is Leh, in Kashmir, through which passes the great trade route from Lhasa to Turkestan and Central Asia. Farther south, in the United Provinces, missionaries of the London Missionary Society, at Almora, have thrown out to Bhot, on the rugged skirts of the Himalayas, close to the frontier of Tibet, their outpost among the border tribes. In a southeasterly direction from Almora is Darjiling, about two hundred and fifty miles from Lhasa, on the trade route through the Chumbi valley—the route by which the Younghusband expedition climbed into Tibet. At Darjiling and vicinity, and in the little mountain protectorate of Sikkim, the Church of Scotland has nineteen missionaries, men and women, with more than one hundred native workers. Here in Sikkim too the American Scandinavian Alliance has two or three missionaries. At Gnatong, in the same district, Miss Taylor established her mission, after returning from her adventurous tour from West China into Tibet.* Another important Tibetan trade route enters India through Bhutan, at Dewangiri, about fifty miles north of the American Baptist Missionary Union's flourishing station at Gauhati. No special mention, however, is made as yet of work for Tibetans in this part of Assam. One or two independent missionaries have been laboring for the Abor tribesmen (at Sadiya) a little farther to the east, in the upper Brahmaputra valley.

Another group of missionaries look toward the eastern border of Tibet from the western provinces of China. The China Inland Mission has a station at Hsining-fu (Sining) in Kan-su. At this point is the great Tibetan monastery of Kumbum, and, besides the roads leading into the northern plains of Tibet, a trade route goes winding thence along the river valleys to Lhasa, about nine hundred and fifty miles away. The same society also has stations at Sung-pan-ting (Song pan) and Ta-tsien-lu (Ta-chien), in Sz-chuan. From the last-named place large caravans carry tea by the roads of the river valleys nine hundred miles to Lhasa. The Christian and Missionary Alliance has also had a station at Tao-chau-ting, in Kan-su. These towns of the Chinese border are frequented by numbers of Tibetans, many of whom wear the Chinese dress and learn the Chinese language. The stations have been seriously disturbed by the Boxer troubles, but the normal force occupying them is about fifteen missionaries, men and women. Besides these, the American Methodists and the English Church Missionary Society, which have stations in the western part of Sz-chuan, also have their eyes set toward Tibet.

The watchers on the border, without exception, suffer intense discomfort. In Kailang and Poo, for instance, from April to October

* Miss Taylor later opened a medical and trading station at Yatung, just across the border of the Forbidden Land. This is her present station, and while she can not do much direct Gospel work, except in the sale of Scriptures, she is the only missionary in Tibet proper.—EDITORS.

every year the Moravians are shut up by the snows in those clefts of the mighty mountains. In all of the border stations the missionaries are isolated as to social privileges, are deprived of numberless things which we deem necessaries of life, and are surrounded by people who rarely sympathize with and often despise them. Withal, they face a dead wall which permits no passage. The reason why these cultured, able men and women stand and wait in these forbidding places is their belief that the Bible message can help Tibetans as it has helped multitudes belonging to other races, and that barriers made by human ingenuity can not stand against the Divine purpose to bless all sorts of men through Jesus Christ. When Gutzlaff, in 1850, urged the Moravians to send a mission to the western border of Tibet, he thought it a way of access to China quite as hopeful as approach from the sea-coasts of the great empire. For in 1850 the interior of China was as hermetically closed to foreigners as Tibet now is. The tremendous change which, since then, has dotted all China with little groups of Christians, confirms our confidence in the fulfilment of present-day hopes as to Tibet. When the set time comes the walls of Jericho must fall.

Meanwhile it is well to know what these watchers on the border are doing. The general principle is by every means to try to win the confidence and regard of Tibetans who come over the border for trade. The means used are the familiar means—preaching, personal work of man with man, schools, publication of books, tracts, and even a newspaper (by the Moravians), and medical work. In some places the stereopticon is used with good results. In other places knitting-schools for Tibetan women have proved a means of gaining influence. All this work is recognized as preparatory, it calls for endless patience, and it yields small results, for the lamas are everywhere to warn people against the foreigner, and to organize a relentless boycott against all converts to Christianity.

The missionaries give much time to touring, seeking out the people in their inaccessible aeries among the mountains, that they may win them to trust the Christian. In the Kumaon district, north of Almora in India, two devoted women of the London Missionary Society have established themselves with a tribe of Tibetan Bhotiyas, traveling with them as they wander higher up the mountains in the summer, and coming back with them as they descend again when winter is near. All this wearisome homelessness is submitted to for the sake of winning the women and teaching the children to read!

The missionaries on the border do not limit their efforts to the Tibetans and Buddhists, for Mohammedans, Hindus, and spirit-worshipers are among their converts. The missionaries are daily learning to know the Tibetans better, and all acquaintance adds stress to the impulse to help this wretched people. The common people are

held like serfs under the iron rule of the lamas. It is almost impossible to conceive of the filthy state in which they live. They are black with the smoke of unchimnied houses. They never have washed, and, except they be taught, they never will wash themselves. They are degraded in life, mechanical as their prayer-wheels in religion, and, possessed by a most unspeakable folly of superstition. When some of the China Inland missionaries visited a Tibetan encampment, and with infinite difficulty had induced a little group to hear what they had to say, they sang a hymn, thinking to impress the people. Before the first line ended the whole congregation had fled in terror, thinking the singing a sorcerer's spell that would harm them. Other missionaries have found the Bible on a shelf in a Tibetan house, but the people had not read it; they lighted candles before it in worship. Nevertheless, some Tibetans have been converted, some have been trained in mission schools, and are doing good service as itinerant preachers. At Kalatsi, one of the Moravian outstations in Kashmir, the pastor of the little Christian congregation is a lama from Lhasa, who was formerly pastor of the Buddhist congregation in the same place.

One may ask how long these watchers will wait amid the discouraging and repelling circumstances of the Tibetan border. The question would not be asked if they were land-hungry "rustlers" waiting for the opening of an Oklahoma. It is curious that these missionaries are not discouraged. They are there to stay! Ten years the Moravians at Kailang waited before they won a single convert. Now, after fifty years of diligent effort, they have but one hundred and twenty-three baptized Christians altogether in the Tibetan border stations, and most of these are from the serf class. The missionary Heyde, one of the founders of the Tibetan mission, who is eminent in language and letters, has just returned to Germany for the first time since he was appointed in 1853. To him fifty years is not much to sacrifice if thereby Christianity may gain firm footing in the Forbidden Land. With such persistence behind them, the labors of the missionaries on the Tibetan border are slowly telling upon the exclusiveness to which the people are brought up. Missionaries at the Tibetan fair at the Kumbum monastery in Kan-su, at the traders' camping-grounds at Kalimpong and Simla, in India, and at Leh, in Kashmir, tend to wear away exclusiveness. At the same time the raising up of native Christian Tibetan preachers powerfully reinforces the agencies at the disposal of Christendom. The value of the native worker has just been illustrated by Russia. She has secured her treaty of intercourse with Tibet through Buriat Mongol ambassadors, while England has almost failed because its ambassador, tho of polyglot training, was not an Asiatic born and bred. Tibet will open before all these steady efforts in the name of the Lord, and the missionaries will not turn

back from their circle of investment on the border until access to the land is free.

Why should we of the West take notice of these watchers on the Tibetan border? The question whether or not a nation has a right to view contact with Christendom as a calamity has been settled in China, in Japan, and in Korea. In all the world no lands but the Mohammedan holy land of Arabia and the northern Buddhist sacred territory of Tibet absolutely refuse to let Christian feet press their noble soil. A Buddhist can enter the cities of Arabia, and Mohammedans, Hindus, fetish-worshipers, and what not, can roam at will through Tibet. Christians only are boycotted, ordered away, and refused food, save on the principle applied to ironclads that seek to buy coal of neutrals in time of war. The honor of Christian nations requires that this unreasoning prejudice be overcome. Those prudent and skilful missionaries on the borders of Tibet are the ones more than any others fitted to overcome it, and it concerns us all to see and know how they progress. But another reason is found in the command "Go teach!" given by the Master. It is a command whose fulfilment is duty to all in this sense: that if all disobey, all are guilty; while if a sufficient number perform the duty, all who will to obey are held to have fulfilled the command. These devoted workers on the borders of Tibet, whether Moravians, British, or Americans, are our representatives in the duty of teaching the Tibetans. Let us, then, carry these lonely watchers in our hearts, and plead their cause as our own in our prayers.

THE MISSIONARY SITUATION IN MANCHURIA

BY REV. JOHN ROSS, D.D., OF MUKDEN, MANCHURIA
Missionary of the United Free Church of Scotland

Immediately after the Boxer outbreaks in 1900 the missionaries entered into the interior of Manchuria along with the Russian army. Tho the fury of the Boxers was spent, the whole country was still simmering with discontent, agitation, and excitement. The people were living under the shadow of the dread of another Boxer outbreak on any day. No Boxer has ever been called to judicial account in Manchuria, and the lawless, therefore, continued to "breathe out threatenings," their secret societies holding together as closely as ever and dominating the country. The misery of the Christians whose lives had been spared, but who had lost all their available property, was pitiable. The first care of the missionary, therefore, was to see that the Christians might not starve. The tall millet, which, in its growth, had shielded them from their death-dealing foes, provided such an abundant harvest that grain was cheaper than for years. In this, and in many a hairbreadth escape when death seemed unavoidable, the Christians saw the power

and love of God especially manifested. They realized, as no preaching could have shown them, that God was verily with them in the furnace. From all parts they came to see their pastor's faces, and to pour into their sympathetic ears the endlessly varied story of their trials and escapes, many of which were truly marvelous. During the recital the lips were imprinted with a smile while uttering their words of gratitude, but their eyes could not control the tears, which would run down their cheeks. The hardest heart could not have listened unmoved, but especially trying was it to those by whose instrumentality they had come to know the truth on account of which they had suffered.

As the greater number of our out-stations were still at the mercy of the Boxer element, it was considered undesirable for the missionary, or even a native evangelist, to visit them, lest the hostile people should be irritated into activity. But steps were taken to send messages of condolence and sympathy to every one. The stations which could be visited without danger to the people were attended to, and gradually representative men came in from all the other stations. Close relations were thus reestablished with the greater number of the the stations. It was found that throughout the critical times in most of the stations and outstations, meetings had been regularly held by the Christians for Scripture reading and prayer. These meetings were confined to the houses of the members, and to prevent the attention of their enemies they sang no hymns.

The evangelists carried with them everywhere words of comfort. They were also commissioned to take down the names of all who were still desirous to continue publicly in connection with the Church, notwithstanding all they had suffered. Returns were secured from most of the stations. The names handed in numbered a full half of our total membership before the Boxer outbreak. Some stations could give no returns, as every movement of the Christians was keenly watched. Not a few sent messages to the effect that they continued believers, that they read the Scriptures, and held worship in the secrecy of their families; but they could not yet appear publicly as Christians, being few in number, far from other Christians, and surrounded by active Boxers. Not a few had fled to Chihli, to which province they had originally belonged, and others slipped away to newly opened country, where every man was a stranger to his neighbor. This latter sort have spread the Gospel beyond its former bounds.

The following year about two thousand more names were added, making over twelve thousand in all. All church rolls had been either lost or were regarded as extinct, and advantage was taken of the establishment of new rolls to drop off names of men who were considered as of questionable character.

Within a brief period all forms of church-work were again in full operation throughout most of our widespread mission. The political atmosphere all over China was in a state of agitated uncertainity; we therefore considered it wise, during the first year, to abstain from opening our public street-preaching for the masses. As our social conditions were peculiar, we were the more desirous to avoid every occasion of possible public disturbance. Personally, knowing the Chinese as I do, I did not think that public preaching would produce any trouble; but we felt that for a time prudence was the more desirable policy.

The Russians were then responsible for the preservation of the peace all over Manchuria. Feeling that we should consult with them, we laid before them fully all forms of our work among the Chinese. The Russian authorities could not have shown more kindliness nor be more conciliatory had they been our own countrymen. They expressed their approval of the methods of our Church in carrying on its work. One official of high rank expressed his hope that we should be able to carry on not only our congregational, educational, and medical work, but that shortly we should be able to carry on our public chapel-work also. The work of preparing a native ministry seemed to them of special importance and utility. The only reason why they would wish us meantime to abstain from public chapel-work was the disturbed condition of the country, and the consequent risk of trouble on the part of the pagans if street-preaching were conducted under the existing conditions. The Russian authorities expressed themselves as obliged to us for abstention meantime from that more public form of work.

Since then the street chapels have been opened in almost all our stations. I think Kirin was the first place to open its street chapel in the interior. There has nowhere been any trouble. Hearers are at least as interested as ever. The number of Bibles and Christian books sold is equal to our former best times. Several hundreds have been baptized of those who were catechumens before the trouble. The lists of catechumens are again swelling everywhere, tho they are far from the number of those who were applicants for baptism before the persecution.

The Effect of the Present War

At the outbreak of the Russo-Japanese war the work of the Church had become normal. Our industrious people had recovered their former position. The finances were as flourishing as ever—a proof that tho large numbers of our best men had been murdered, and others had dropped out of sight, neither the zeal in working nor the heartiness in giving had been curtailed. Our theological class, with twenty-two students, had completed the most important work of the session. At least half a dozen young men were ready to be called as pastors to as

many congregations able to support them when the present deplorable war burst upon us.

After the war had been prosecuted for some time, and when it appeared imminent that the railway west of the Liao River to Tientsin would be seized by one or both of the combatants, the Russian railway east of the river having been already declared closed to ordinary traffic, it was decided in Mukden that the women and children should be escorted to Tientsin while yet the railway continued open to traffic.

The missionaries west of the Liao River have none of them left their stations, as the war has been carried on in, and is likely to be confined to, the east. Even the stations east of the river, all of them in the line of the war, are still occupied by several men, and in one instance by the wives of the two missionaries. All the work of the Church, therefore, congregational and evangelistic, has gone steadily on up to the present. Every evangelist is at his post in the country stations, and only the other day came word of a considerable number of new applicants for baptism from an isolated out-station. The missionaries now in the various centers, and the native evangelists at their separate stations, are to continue working on under all circumstances short of compulsory expulsion—a thing which is not likely to occur.

After their former cruel experiences, it was but natural that the Christians became nervous on the outbreak of hostilities—not from fear of either of the combatants, but from the suspicion that general disorder would follow in the wake of war, and that the lawless element in the community would again seize the upper hand to the special detriment of the Christians. That suspicion has long subsided, and they are now everywhere "at peace."

That the Christians, in common with the ordinary population, have already suffered considerable inconvenience and loss, and are likely to suffer hardship from the scarcity and enhanced price of provisions, is inevitable. But they are not at all likely to suffer in any other form.

Forces Influencing the Future

In any endeavor to forecast the future of the native Church there are four distinct forces to consider.

1. The Chinese lawful authority represented by the officials and the great majority of the people are the first force. As a rule, these bear no great love to us or to our converts, because we represent to them the foreign nations which have so humiliated China. But the lesson of the Boxer movement has sunk deep into their hearts, and they would not countenance any course avowedly and seriously menacing the Christians.

2. There is, secondly, the lawless Chinese, forming a considerable minority, the source and main support of the Boxers. These are as eager as ever to snatch at any occasion for riot and loot. But how-

ever willing some of them may be to reenact the persecution of the past that they may gain their reward in plunder, any attempt on their part to persecute, except in a petty social manner, will be sternly put down by the Chinese authorities where the power is in their hands, and by the Russian armies where they hold the ground.

3. The Russian army is the third force. It has, since Boxer times, bulked more largely than both the legal and the lawless Chinese forces. And from the Russian army the native Christians have nothing to fear. With whatever feelings the Russians regard us missionaries, they have shown only marked kindness to the native Christians wherever they have come into contact with them, in city or village. The common soldiers, who are not credited usually with much civility, have everywhere in the country districts fraternized with the Christians. In remote out-stations, when Russian soldiers heard the hymn-singing of the Christians at their evening worship, they entered the little chapel, behaving with decorum and treating the Christians as tho they were their own countrymen.

4. The Japanese army, now well above the horizon, is the fourth possible source of interference with the native Church. But if the Christians have no great reason to dread the Russian army, they have even less to fear at the hands of the Japanese. Not that the latter will manifest special friendliness to the Christians. In the former war in Manchuria the Japanese acted with such justice and wisdom that they gained a reputation which any army might envy. They have gained the esteem and even the affection of the Chinese people, who are certain to welcome them everywhere, not for political, but for social reasons. The propriety of their conduct in the past is to the Chinese an assurance of similar conduct in the future. They know from experience that "honesty is the best policy." Justice pays best ultimately. There is no reason why the Japanese should treat the Christians here with special favor. The eyes of the world are upon them, and they will in the future, as in the past, carry out as a policy the liberty of the people and the freedom of conscience. They will continue to do all in their power to secure and to retain the respect of all Christian nations, which are so deeply interested in the new birth of the Japanese nation.

The only visible source of possible trouble for the Christians is, therefore, the lawless element in Chinese society. As far as present appearances enable us to judge, there is no great danger from this source. All the officials, high and low, with whom I have had intercourse since the Boxer times, have with one consent declared their determination to keep down with resolute hand any recrudescence of the Boxer sort and any rising of any similar society. It is true that these officials have not been quite their own masters, but I think they have sufficient power, as they certainly have the will, to prevent any

persecution especially directed against the Christians. Within the purview of the present there appears, therefore, no great risk of personal danger to the Christians.

To forecast the future, when we know nothing beyond the uncertainties of war, is, of course, impossible. All we can say with assurance is that He to whom the fire of war is a servant will by its means accomplish His purposes, all of which, however slowly, move toward the evolution of the Kingdom.

As to the missionaries, there is but one duty before us. We are, without exception resolved to carry on the work of Christ and of His Church in the future as in the past, whatever changes may occur in the world of polities. Under the Chinese we had as much freedom in the execution of our multiformed work as is given by any Christian nation, and more than is permitted by most. There is no reason to suspect a change for the worse if the Japanese are successful in this war and unite with the Chinese in exercising authority. And, personally, I am aware of no reason why we should look for other treatment from the Russians if they become supreme. They know now what our work is, and they are well aware of, and have often expressed their satisfaction with, the mode in which our church-work is carried out. They know that we do not desire to interfere in politics, and not a few of them are earnest Christian men, who fully sympathize with our efforts to turn the darkened minds of the Chinese to the light of the life-giving Son of Righteousness. Of the permanent policy of the government we are ignorant. We can only judge of the officials on the spot.

PRIMITIVE RACES OF SOUTH AMERICA

BY WILLIAM A. COOK, MINNEAPOLIS, MINN.

Scattered over the vast wildernesses of Central Brazil, there are dwelling to-day about 1,300,000 savage "children of the forest." They compose three hundred tribes, and live, for the most part, as they have lived since time immemorial, speaking a multitude of languages and dialects. For this great mass of extremely needy human beings no regular Gospel mission is being conducted.

In the little country of Paraguay dwell 80,000 more of these savage peoples, composing many tribes, with a Gospel mission for but one or two of the tribes.

On the Andean slope, stretching through Bolivia and parts of Peru and Ecuador, there are 3,000,000 or more of the primitive races and tribes of South America, only a part of whom are pure savages, while the larger part live in a state slightly more advanced. This great multitude likewise is neglected by Christians.

MEN AND WOMEN OF THE CHERENTE INDIANS, SOUTH AMERICA
The clothes of the women were supplied by the author, those of the men by our artist

In the other South American countries also there are unnumbered tribes of savage and semi-savage men, but the merest handful of whom have ever heard the Gospel of God's love. It seems quite certain that the banner of the Cross is not to-day waving among all the primitive races of South America at more than half a dozen points.

Multitudes of these peoples live in accessible and fairly healthful regions, and even in delightful climates, and would welcome gladly those who would come to them animated by the love of Christ. The Christian woman, especially, whose soul was filled with the spirit of the Lord Jesus would be looked upon as a queen, and would have vast influence over her poor, degraded, and downtrodden sisters.

What an enviable life-work it would be to go and live among any one of these tribes or races, reduce their language to writing—for few of them have a written language—translate at least a portion of the Word of God into it, teach the people, and lead them up to the Foun-

tain of Life and to a truly Christian civilization! If one is unable to participate personally in this great work, may he not have a part in enabling others to engage in it?

All the savage tribes of South America live in a state of complete or almost complete nudity; some, perhaps many, are cannibals, and those of their enemies whom they catch in war they march home to their villages, fatten them, and on a great festal day appointed for the purpose, amid pomp and ceremony, and while engaging the victim in song and dance, he is slain, and the body dismembered, roasted, and devoured. They have even been known to rear to adult age the babies taken from the enemy, fatten, slaughter, and devour them. These cannibal banquets were "the religion, pride, and joy of the Brazilian savage . . . the triumph of the captor, and an expiatory sacrifice to the spirits of their brethren who have been slain."

By the "civilized" peoples of South America the savage and semi-savage races are regarded as mere wild beasts, to be preyed upon and annihilated. A high official told me that a rubber company, wishing to rid certain rubber forests of its human denizens, gave them poisoned rum, while a chief magistrate of one of the states told me that he had nothing for these savages but bullets, and sent troops to fall upon them suddenly and slaughter them. At other places, where employed in extracting rubber, they have been given demijohns of powerful rum for their pay. In this way they become beastly drunk, and return to their wilderness habitations without receiving any further recompense. Wherever possible, they have been and are made the slaves of the "civilized" man.

I traveled thousands of miles far into the interior of Brazil on horseback, by canoe, by raft, and on foot, and visited many villages of the savage tribes, and studied somewhat their mode of life. A village of the Bororo tribe, in central Matto Grosso country, that I visited, consisted of about thirty low palm-branch huts, encircling, quite irregularly, one very large central hut. The former are the dwellings, and are occupied by from one to four or five families. The interior is always dark, dismal, and foul-smelling; decaying rubbish lies about in the greatest confusion, for there is never any house-cleaning done in this abode of savagery. When a village becomes so filthy that even its savage citizens can not longer endure it, they remove their few effects, construct a village on a new site, and burn the old one. The occupants of these savage residences were practically naked, as were the occupants of all the many savage abodes that I visited. They were to be seen sitting or reclining on palm-branch rugs, the husband making bows and arrows or ornaments, and the wife preparing the food, while the children were amusing themselves in various ways. The woman is the slave of her husband, and is responsible for providing food for the family. She tramps many miles through the for-

est, returning later in the day, staggering under a load of one or two hundred pounds of small cocoanuts, hearts of diminutive palms, and other fruits and vegetables that constitute their staple food. Perhaps along with her load of provisions she will also be carrying a two or three year old child. If she fails to provide food, or in other respects fails to perform her duty, her lord will drive her to the great central hut, which, among other things, is the public house of prostitution, where she may become the prey of all the men of the village.

A BORORO WOMAN MOVING HER HOUSEHOLD GOODS

In the Bororo tribe the female is often betrothed when a mere baby, perhaps to a man who is already twenty-five or thirty years of age, or much older, and already has one wife. The betrothal comes about in this way. A man who thinks he would like to have a certain little girl for his wife some day catches a very large fish that is greatly prized. This he deposits at the entrance to the hut of the parents of the little girl, who become aware of what he wishes in return for his gift, and consider their daughter as betrothed to him. When the little girl reaches the age of ten or twelve years, her to-be bridegroom catches another highly prized fish or animal, which he again deposits at the entrance to the habitation of the little girl's parents. The parents then take their daughter and deliver her at the hut of the man in question, and she becomes his wife without further ceremony. If the little girl should reach the age of twelve or thirteen years before becoming either betrothed or married, she will be seized some day, dragged to the large central hut, and become the victim of the passions of all the men of the village. The females of the Karaoh tribe that I visited in north central Brazil do not marry until they reach a more mature age, as they must attain a certain amount of physical strength before being allowed to marry. A group of those who are supposed to be about ready for marriage have their strength tested by being made to run around the circle of the village carrying a section of the trunk of a large palm tree, which is kept in the water, and weighs from two hun-

dred to two hundred and fifty pounds. This they pass from the shoulders of one to another with wonderful dexterity as they run. Unless they can run well with this great weight, they are not allowed to have a husband. The young men are also obliged to pass through this same ordeal with the same log.

Not only through terror of the public house of prostitution, but through terror of the "*bope*" also, are the wives kept in absolute subjection to their husbands. The "*bope*" are believed to be disembodied souls, or demons, who are supposed to occupy themselves in annoying, or in threatening to annoy, men in the flesh. Some evening in the gloaming, as the world surrenders itself to the rule of night, a member of the tribe descries, or thinks he descries, strange, uncanny figures

A BORORO HUT IN NORTH CENTRAL BRAZIL

in the bush. Immediately the whole population of this city of savagery is thrown into consternation. They are threatened by some unknown evil. The men at once retire to the great central hut, and construct instruments which are hung on the end of a line and rod, and swung through the air. They emit loud sounds pitched all the way from a sepulchral diapason wail to an unearthly shriek. No female of the tribe, woman or child, is allowed to see this instrument, under pain of death. They are warned before it is brought forth, and hide themselves in their huts. Should a woman see the instrument, no doubt the priest or conjurer would have her put to death.

At death the soul is supposed to take up its abode in the bodies of certain fish and animals, and when one of these fish or animals is caught the soul must be exorcised by the priest, or conjurer, when it seeks a new abode. The sun is looked upon as the supreme

power, and is said to become the dwelling-place of the souls of the priests.

All the savage tribes live almost altogether upon what forest and river furnish them without cultivation. They have no means of tilling the soil, even where they desire to do so. Many of them are wonderful fishermen, going to the bottom of the river and exploring its depths for the fish, and either harpooning them there or bagging them in a huge sack net.

I am planning to spend the remainder of my life in the great South land, if God wills, and hope to see the good seed of the Kingdom planted among many of the primitive races of South America.

NEW ASPECTS ON AN OLD FIELD

THE PRESENT CONDITIONS IN THE ZULU MISSIONS

BY REV. C. W. KILBON, ZULU MISSION, SOUTH AFRICA
Missionary of the American Board of Commissioners for Foreign Missions

South Africa is an old mission field. The Moravians and the London Missionary Society occupied it in the eighteenth century, and the American Board established its Zulu Mission in Natal in 1835.

These early missionaries found in the natives a degraded, benighted people. God was not known by any name, nor was He worshiped through any form. The chiefs received the highest homage offered to any being—in their persons while living, as spirits when dead. There was a vague belief in the existence of spirits and of witches, and these were the two sources of all calamities, such as death, sickness, famines, etc. Witches were accordingly punished, and the spirits were propitiated by sacrifices and offerings. Spiritual and moral principles were not inculcated nor practised as such, loyalty to their chief, expediency, and utility being the highest governing motives. Having no use for spiritual terms, none existed in their language. Yet they were extremely sociable, of a kind, happy nature, hospitable—not revengeful, nor savage.

Among such people the heralds of the Cross went to make known the grace of God in Jesus Christ. Many followed the pioneers, and now England, America, Germany, France, Switzerland, Norway, and Sweden have sent representatives of the Church of Christ who are making efforts to evangelize and Christianize South Africa.

When is a given field so evangelized and Christianized that the foreign missionary may consider his work finished, and depart? To what stage would these early missionaries in Africa naturally look forward as the culmination of their aim? Presumably they had no definite purpose beyond establishing Christian institutions that could and would support themselves, and perpetuate and propagate Christian truth. We of to-day begin to realize that consummation is being

reached, at least in some degree. This is the first new aspect on the old Zulu mission field that attracts attention, viz.:

1. *The existence of fully organized, self-maintaining, self-developing Christian institutions.*

Until within a few years past this goal has been looked forward to as being still remote, but in recent years developments have proceeded rapidly in South Africa—not on sound principles always, but irrisistibly, until before the missionary realizes what is happening, he finds that his relations to the work have undergone a change, and that the old policy needs reconstructing. Self-maintaining churches have been born—rather prematurely, he thinks—but here they are, and the situation has to be considered as a fact. Since 1894 church and evangelistic work in the Zulu Mission have been carried on without any financial aid from the Board at home, but only until just recently has the *management* of these churches been in the hands of the natives. Even now it is feared that they are undertaking the responsibility before they are prepared for it.

The results of past efforts in the Zulu Mission are expressed to-day by its twenty-four self-supporting churches, its theological school, its three boarding-schools (two for girls and one for boys), its system of primary schools, its thriving medical work, and its far-reaching publications in the Zulu language. These churches are by no means ideal in their spiritual development, and they will long need, and, it is hoped, will earnestly desire to receive spiritual nurture, from those of larger experience; *but they are self-supporting and self-managing.* The medical department and the publication department maintain themselves by their receipts, except the salaries of the two missionary superintendents. The boarding-schools receive support in part, and the primary schools chiefly, from government grants and pupils' fees.

Education by natives alone is exhibited in the Zulu Christian Industrial Mission. This is a boarding and day school started and managed by Rev. John L. Dubé, a child of the Zulu Mission, a son of one of its early pastors. He receives funds from abroad, besides fees from the pupils; but these contributed funds come as a result of his own appeals, and not through the mission or the home Board. This institution is now several years old, and it has always been well patronized by the natives. It thus seems to have proved its timeliness, its correctness of principle, and its permanence. It is distinctly industrial (tho scholastic as well), and owns, in freehold, two hundred acres of land. Its principal instructors were formerly pupils, and afterward teachers, in the American Board mission schools. Thus, in its origin and in its continuance, it is the ripened fruit of the American Board work. This school is a standing inspiration to self-supporting enterprises among the Zulus.

In view of this large measure of self-support, the Zulu Mission has

reached a distinct stage in its history. The past forms, in a sense, a closed period. The question arises if the time has not now come for the foreign missionaries to prepare to withdraw and allow the natives to assume charge by themselves. Here the mission is met by a new view of the situation not foreseen by the fathers, and which only recent years have disclosed. This new aspect is:

2. *The wider opportunity that confronts us, and the new method of evangelistic work that comes with it.*

God has, during the generation past, been opening up Africa. Explorers, hunters, traders, politicians, settlers, and missionaries have all had a hand in it. Fabulous wealth has been revealed below the surface; cities have sprung up like mushrooms; governments have staked off or conquered territory for themselves; lines of commerce and communication are fast extending over its surface from the Cape of Good Hope to Cairo, and from eastern shores to western; steamships converge there from North America and South America, from England, Europe, Asia, and Australia, and pour into it streams of their respective inhabitants and articles of trade.

The native does not know what is happening in his land. His quiet life is ended. His services are called for to help on the white man's enterprises. He hears the call, and responds from the east and the west, the north and the south, from regions near and remote, and, finding his way to the great and small industrial and commercial centers, he enters in, for a brief period of time, for his small share of the spoils, in the shape of meager wages. Johannesburg and vicinity, before the war, had some eighty thousand of these transient laborers, and will probably have more still, unless the contemplated importation of Chinese restricts the demand. But no number of imported Asiatics is likely to prevent the congregating of natives at these centers in large numbers.

This massing of natives at these centers is the Church's opportunity to accomplish the greatest results by the minimum of effort. These men remain at service but a short time, and then return home. Meantime they are hearing with their ears and seeing with their eyes all the new things in their unaccustomed surroundings. No traveler ever had more to tell on his return than these men will have on theirs, and the impress their characters and lives receive in their sojourn can never be erased. What they learn will be far more to their detriment than to their good unless God intervenes. It is for the Church to intervene, in God's name, and give these men the Gospel while they are within our reach. What an opportunity the Church has here to enlighten benighted Africa! How from these centers the seed may be scattered! Let the Gospel be among the new and novel things that these returning workmen treasure up to recount, with their wonted ardor and fidelity.

We now see, as not formerly, that these self-sustaining institutions which missionaries have hitherto been building up are not the end, but rather the means to the end. They are just what are now needed as a base of operations for this larger field. God has been preparing the means for the coming time of need.

This great opportunity brings with it a simplified *method* of working. Hitherto evangelistic work has been carried on laboriously in South Africa. There are no native villages in which to centralize effort. The natives live in single, isolated establishments scattered over the hillsides, near together, it may be, or widely separated from each other, and often difficult of access. A missionary could hardly expect to visit more than three or four of these habitations in a day, under the hot sun. Even then he is likely to find the inmates away in their gardens or absent at a beer-drink. This is the way the unevangelized have had to be reached in the past.

The new method God is disclosing brings the unevangelized to us. The missionary can now place his dwelling on the borders of a native compound (in Johannesburg, for instance) where from 1,000 to 4,000 natives are housed, and can go out at any hour of the day (for the gangs work in relays), and get groups to whom to tell the old, old story, and through them to proclaim it to what a distance and to what a multitude he knows not. Thus the new opportunity and the new method are coincident.

3. *The spirit of independence that is rife in all South African mission fields.*

Hitherto missionaries have mourned that the natives showed so little activity on their own account ; now they are saddened that they show so much. Formerly they were willing that the missionary should do everything, they waiting to be told to do the least thing. Now there is a widespread desire that the missionary keep his hands off and leave the control to them. This comes largely from the habit and training of the native in the past. He must either serve or rule ; there is no stage between ; he can not cooperate on equal terms. He can not come gradually to a stage of self-control by progressive steps. When he ceases to serve, he begins to rule ; when you cease to be his leader, you become his servant. Developing intelligence has led the native to perceive that, as a race, they are behindhand, that other races are strong and self-acting; and so, in order to remedy matters, they assume self-direction, and are forging ahead. They are feeling around for their footing, bewildered, often unwise and inapt, but irresistibly determined. This movement seems to be grounded in a normal race pride, but it lacks ballast.

It shows itself among the mission natives first of all, because they are the thinking natives. They are the ones most impressed by the lack of advancement of the race, and the first to aspire to something

better. The result is that the extreme advance section of this movement discards missionary leadership altogether. It promotes disaffection and schism in mission churches and communities. The term "Ethiopians" has been adopted by these extreme schismatics. They remain near the old and loyal churches, drawing to themselves discontents, and thus constitute camps hostile to their former connections.

They appealed, a few years ago, to the African Methodist Episcopal Church of America for recognition, and received it. A bishop of this Church went to South Africa, and without first carefully investigating the situation on all sides, he set his seal on the movement, and South Africa was made the fourteenth diocese of the African Methodist Episcopal Church of America and its leading mission field. An American colored bishop has been located at Cape Town.*

The movement is a menace to the peace of South Africa in the eyes of those in authority, and needs watching and repressing. The Natal government has already forbidden mission work to be carried on under native leadership, where it has the power to prevent. Mission plans and mission progress are considerably restricted thereby. Only on mission lands, or private property, can natives be placed in charge of work. On the immense native locations this is not allowed. Thus, expansion and self-propagation are impeded. Missionaries can not press for a relaxation of the order, as they might do if they did not perceive a certain measure of political prudence in it.

4. The fourth aspect is the *Race Problem.*

We have in South Africa much the same question of adjusting the white and black sections of the population to each other that exists in the United States. Many aspects and conditions are practically the same, only the numerical relation of the two races to each other is inverted. The tension between the two is yearly increasing in South Africa, even more rapidly than in the United States, and it is fast reaching an acute stage.

The question with the whites is how to deal with the native population, and a government commission is now sitting on South African native affairs, with a view to the framing of a uniform native policy throughout the South African colonies. With the natives the question is how to secure what they believe to be their rights and privileges as men and as fellow citizens.

This race question affects mission work, inasmuch as leaders in Christian work are in the forefront of all progressive movements, and the missionaries also will feel constrained to see that principles of justice and right rule in the adjustment, as far as they have any influence. Neither side is likely to be wholly right or wholly wrong. Booker T.

* For an illustration of the way this movement is sadly antagonizing mission work, see the letter of Rev. F. Coillard, of the Barotsi Mission, in the Lovedale *Christian Express* (South Africa), April 1, 1904, page 53. See also the article on Ethiopianism, by Rev. F. B. Bridgman, in the MISSIONARY REVIEW for June, 1904.

Washington's principle is sound: that each race must seek the well-being of both races.

5. *The convening this year (in July, at Johannesburg) of the First General Conference of South African Missionaries.*

In view of the new aspects already named, and of conditions generally in the land, the conference is well timed. The present is a period of great responsibilities and possibilities in South African work. The stage already reached is important and critical in itself, and the next twenty, or even ten, years are destined to see very great developments. It is impossible to predict just what is coming.

The land is now under British control, which is an assurance in itself of material progress. Political, commercial, social, industrial, and religious forces are having their respective influence in the coming unfoldings. The white man is restless, and he has made the native restless. All heathendom is astir, never to revert to the old stagnation and despotism. God is in it all, turning and overturning, till he whose right it is shall reign. His aim is to bring men back to their allegiance to Himself. The Church, sensible of its obligation to God for His grace, can never be satisfied until all hearts in South Africa and elsewhere render loyal love and service to Him.

WHAT THE NORTH IS DOING FOR THE CHRISTIAN DEVELOPMENT OF THE SOUTHERN NEGRO *

THE GREAT CHRISTIAN DENOMINATIONAL AGENCIES AT WORK IN THE SOUTH

BY REV. A. F. BEARD, D.D., NEW YORK
Secretary of the American Missionary Association

It is the purpose of this article to indicate as briefly as possible the scope of the great missionary associations, and their methods for the Christian life and development of the negro. It would be impossible to mention the independent endeavors which have been carried on, and some of which are now in operation, outside of these Christian societies and educational boards. A number of these have been prompted by a spirit of consecration, and have been so conducted as to be tributary to the Christian enlightenment and salvation of the negro people. These, however, are relatively few; the missionary agencies, with the schools and churches, which owe the beginning of their life to them, have furnished, and still do so, the chief help which goes from the North for the evangelization of the negro.

The first, and still the most notable of these, both for the extent and quality of its missionary work, is "*The American Missionary Association.*" Its purpose, as announced in the first article of its constitu-

* These articles will be followed by two on "What the Negro is Doing for the Negro in America" and "What the Negro is Doing for the Negro in Africa."—EDITORS.

tion, is "to conduct Christian missions and educational operations in our own and other countries."

At the breaking out of the Civil War it entered the wide doors for missionary activity at once, and now for forty-three years has directed its main efforts for the Christian life and development of the Southern negro. Within seven months after the storming of Fort Sumpter the Association had a school in operation at Fortress Monroe, protected by the Army, and this at the very coast where the first slave-ship had entered the lines of the American continent, more than two hundred years before. This school was developed by the Association until, under the magnetic leadership of General Armstrong, it was made over to a board of trustees and became the famous Hampton Institute. The first slave-ship and its consequences, and the first school ever opened from the North for slaves, stand for the beginning of eras—the one was barbarism, the other Christian civilization. To measure the positive Christian influences of Hampton Institute alone would be impossible. The Association from that time followed closely upon the advances of the Northern armies, and with its devoted teachers and preachers soon had thousands of men, women, and children in their rapidly extemporized churches and schools.

It soon became evident that the Association, whose work had heretofore been as simple as it was plain, must not only have a missionary purpose, but must also plan with a far-reaching policy, and with methods that would consider the millions of ignorant and undeveloped people who would need to be led out of darkness into Christian manhood and womanhood, and to a future where they should have educated teachers and ministers of their own race, who should take upon themselves the needed redemptive work. Experience had already found that while the skin of the individual varies in color, human nature is all of the same color. What wisdom and experience, therefore, had found to be good for Christian and civilizing influences of other peoples, it was decided would be good for these children of Africa. Hence, in the way of permanent influence, and because the blind can not lead the blind, particular stress was placed upon Christian schools. The common schools were to lead to those which were graded, these were to take on normal departments, and these to higher institutions for those who should, in lower grades, give promise of exceptional ability and Christian influence. Meanwhile, chiefly in connection with these schools, little churches were organized, the teachers in the schools guiding them and leading them away from their ignorance and superstitious ideas into the true light of the Gospel.

These schools were accompanied by teachers' homes, which made a practical social settlement, from which was given out the influence of personal character and example in home life and in Christian conduct. Thus the poverty, barrenness, and degradation of the negro homes

were made to feel the elevating touch of the Christian teachers. It was religion all through the week, permeating and vitalizing character and homes with its saving power.

Besides these common graded and normal schools, eight institutions were soon chartered for higher study. These were in Virginia, Georgia, Tennessee, Alabama, Mississippi, Louisiana, and Texas. Three of these are now independent, under the care of their own trustees, this policy being considered desirable when the permanence and Christian character of the institutions can be safely guaranteed.

The emphasis in all of this educational work is upon the word "missionary." As early as 1867 industrial training was introduced along with the courses of school study, the Association using this method of grace as a tributary force to Christian life. No teacher was appointed to instruct even in agriculture or mechanics who did not engage in this work with Christian motive for spiritual results.

I have introduced the work of the American Missionary Association thus historically, because it has not changed its methods from the beginning, and has found with each succeeding year, in the results, their confirmation that these are in the highest degree fruitful. The material progress of this people has been found to keep pace with their intellectual and spiritual growth. At the present time there are forty-four normal and graded schools, fourteen smaller schools, and five chartered institutions. In these there are 476 instructors and 14,429 pupils. Of these, ninety-seven are students of theology preparing for the Christian ministry, and 646 are pursuing collegiate studies. Out of these schools and their influence chiefly have been organized 230 churches, with a present church-membership of 12,549. There were added to these churches last year, on profession of faith, above a thousand members. Their contributions for benevolence were $3,678, and for their own church support, $38,369. The expenditure last year for the negro work was $218,000; or, including tuition, $271,000.

In 1888 the American Missionary Association was reenforced by the generous gift of Mr. Daniel Hand, of Connecticut, of $1,000,000, and subsequently in his will additionally by more than $600,000. From 1860 to 1904 the expenditures of this society for negro work in the South have reached above $14,000,000. This society is set forth more in detail, because a great part of its work has been done without reference to denominational lines. Most of its pupils have been those of other churches than those who have had this society's direction. It therefore stands for a common work.

"*The Freedmen's Aid Society*" of the Methodist Episcopal Church, which was established in 1866, has likewise a blessed and shining record. In its first report, in 1866, it says: "The control of the *educational work* connected with missions (*i.e.*, churches) was as necessary to success as the work itself." The schools of this society were all, as

Foy Cottage Foster Hall DeForest Chapel

TALLEDEGA COLLEGE, ALABAMA
Buildiugs and chapel

MEMORIAL CHAPEL, FISK UNIVERSITY, NASHVILLE, TENNESSEE

far as possible, connected with churches, but in general the same theories and methods obtained as those in the American Missionary Association.

As the same conditions in the South existed, and as one may stand for all, they need not be redescribed, with the exception that the Freedmen's Aid Society found a natural constituency among the negro people calling themselves Methodists, who had been nominally "converted" while in their condition of ignorance, and who especially looked to the great Methodist denomination for their guidance. It could not be otherwise than that its educational work should also be subordinate and tributary to the religious demands found in the character of those so long enslaved. The fundamental purpose of this society was, therefore, and has been, the same as that of the Church itself, to which it looks for support and direction.

The history of this noble society reveals a steady progress in Christian achievement. From its humble beginnings, with one teacher and a borrowed capital of $800, it expended during the year 1903, for Christian work among the negro people alone, the sum of $232,520. It has one theological school, ten collegiate institutions, and twelve academic, with a total of 415 teachers. In college courses there are enrolled 149 students; in academic, 5,138; in manual training and trade schools, 3,520; while 189 are preparing for the ministry. The total attendance of pupils, 11,161. Its entire expenditure from 1866 until now amounts to more than $7,500,000.

The *Presbyterian Church North* put forth its "declaration in favor of special efforts in behalf of the lately emancipated African race" in 1865. In its schedule of school work for 1871 it reported church property in sixty-seven churches to the amount of $70,934. The next year the number of schools was forty-five, with fifty-eight teachers and 4,530 pupils. In 1880 the Presbyterian schools had somewhat increased the annual expenditure to $72,000. In 1883 the General Assembly of the Presbyterian Church North authorized the incorporation of "*The Presbyterian Board of Missions for Freedmen of the Presbyterian Church in the United States of America.*" The annual expenditure of the board has now risen to $108,120. The schools have increased to sixty-five—all strictly parochial—with 6,995 pupils and 129 teachers. In 1897 the number of superior schools had increased to six. At this time $1,000,287 had been expended for the mission work among the Southern negroes. In its report presented to the General Assembly in 1902, it says: "The central and supreme purpose of the board is the proper discharge of the share of responsibility that belongs particularly to the Presbyterian Church in the North, which God has in this generation assigned to the Christian people of this land in giving the Gospel of His Son Jesus Christ to the negroes of the South." The amount received for the year was $185,804. It

reports six boarding-schools in five different states, twelve coeducational schools, nine academies, and sixty-one small parochial schools. It adds: "Nearly eleven thousand pupils have come not only under Christian but Presbyterian instruction. Over eighteen hundred of these young men and women have been sheltered in our boarding-schools, and have been given the advantage of a Christian home training. Industries of various kinds are taught in all these schools. The number of ministers was 209, and the number of churches 353, in which $38,946 was raised for self-support. The number in Sunday-school was 21,299.

"*The Protestant Episcopal Church*" began its work for the negro in 1866. A "commission," established by the "General Convention," consists of a board of managers, five bishops, five presbyters, and five laymen, and its work is wholly under ecclesiastical control. Its chief purpose is "to provide educated and consecrated ministers alive to the conditions and wants of their brethren, to labor to dispel their prevailing ignorance, and to lift them to a higher plane of Christian intelligence and life." For the first twenty years the Protestant Episcopal Church expended $315,514 for its combined church and school work. In the succeeding ten years this had risen to $793,000. Its five chief institutions are in North Carolina, Tennessee, District of Columbia, and Virginia. Two of them cover the usual type of normal and industrial schools, with about five hundred pupils and twenty-three teachers. Three theological schools have thirty-two students. There are now about one hundred clergymen ministering to eight thousand communicants in two hundred churches and chapels. The expenditures in 1903 were $66,857. It has about seventy-five mission schools connected with its churches. Every year reveals an increasing interest in this part of mission work in the Protestant Episcopal Church and an evident purpose to extend it.

The *Baptist Church* of the Northern States was one of the earliest to recognize the exigent call of God to the Southern negro. It began, as did the other societies, in an experimental way to meet the appalling ignorance. The purpose soon was plain to promote a competent leadership from the people themselves, especially for the duties of teachers and preachers. For more than thirty years its schools have been developed with the best ideas of intelligent Christian educators. They found at once a natural constituency among the colored people who bore the denominational name, but who needed to be brought into an enlightened appreciation of its meaning. The surest, and doubtless the shortest, way to the interests of the Church was through the school. The theory of the society is that the training of leaders should be its chief work. If the quantity of the missionary school work has been reduced at times, there has ever been a careful regard for its quality. Its twelve higher institutions are located in Alabama,

Arkansas, Georgia, South Carolina, Texas, Virginia, Mississippi, Tennessee, North Carolina, and Kentucky. Thirteen secondary schools are wisely distributed in various states. These twenty-five schools have two hundred and ninety-six instructors and a total of seven thousand pupils, of whom five hundred and seven are students for the ministry. The total expenditure for these Christian schools last year was above $158,600.

The Society of Friends began early, and in 1867 reported six day-schools and twenty-two Sunday-schools, with 1,600 colored pupils in attendance. In 1869 the Pennsylvania Friends engaged in the work for the negro reported twenty-nine day-schools, forty teachers, and 2,000 pupils. Friends in New York and New England have established seminaries for higher education in North Carolina and Tennessee. A flourishing school under the care of Pennsyvania Friends is located at Aiken, S. C.

It will be seen that through these missionary agencies alone the North has not forgotten those who were bound as bound with them. We sometimes hear of certain widely advertised schools as if they were the chief hope of the colored people, while what the Christian churches are more quietly, but far more extensively and effectively, doing for the salvation of a needy people is not sufficiently considered. The hope of the unreached millions is not in any educational system or propaganda. It is in what is represented by the churches of Christ. There remains to the churches in our own land a great field for most earnest Christian effort. Our Lord came to seek and to save those that are lost. At least, five millions of negro people need this seeking and this salvation. For this there are none too many agencies, so long as they continue to work in harmony and to supplement and to aid each other. Together they are doing economically and successfully a common work for our Lord and Master.

WHAT THE SOUTH IS DOING FOR THE NEGRO

BY PROF. S. C. MITCHELL, RICHMOND, VA.

This subject is not only a pertinent one at the present time, but is also suggestive of the two complementary inquiries, what the North is doing for the negro, and, above all, what the negro is doing for himself. The progress of the colored people is the result of these three interacting agencies. It is manifestly unfair to disparage any of these in favor of one with which a writer may be identified. We rejoice rather in the gratifying achievements which these triple influences are together working out. Such schools as Hampton Institute and the Virginia Union University, both supported largely by Northern philanthropists, are doing excellent work in elevating and edu-

cating the negroes of the South. The Martin Fund, given by a New York gentleman for the purpose of employing religious teachers to train colored preachers in summer institutes and otherwise, is a helpful agency, while many of the home mission societies in the North carry on extensive work among the negroes in the black belt.

So intertwined are the affairs of the two races in the South that it is difficult to enumerate, or disentangle, the various influences exerted by the whites to the advantage of the blacks. Can a child particularize what it is in his home life that proves helpful to him, certain tho he is that his character in all its nobler aspects is the resultant of the kindly and gentle influences of that home? So in a thousand subtle ways, too elusive to permit of analysis, the civilization of the whites in the South affect for good the negroes. No Southern man could wish slavery restored—for economic reasons, if for no others—yet it is worth while remembering that in slavery the blacks were the recipients of these stimulating and enlightening forces that sprang necessarily out of their hourly association in home and field with their white masters. Slavery was, perhaps, a necessary school for the savage; and while now we justly deplore whatsoever was harsh and arresting as regards development in that past system, we should not forget the *ensemble* of progress to which it gave rise. Tho slavery no longer exists, the relations of the two races are still so intimate in many ways, the old feeling of affection on the part of the one and of dependence on the part of the other is so strong that much of the beneficial effects of the former social order continue unabated, while the positive advantages of the new order are apparent to all. Bearing in mind, then, this modifying condition of the interlaced life of the two races in the South, we may treat separately five different ways in which the white people are helping the negros.

I—In a Religious Way

The South has always sought to bring the truths of the Gospel to the negroes, either by having them attend white churches or by preaching to them after they established churches of their own. For a number of years President Robert Ryland, of Richmond College, was at the same time pastor of the First African Church. Many in Mississippi will recall with affection and admiration Colonel Ball, a brave Confederate officer, who gave his energies after the war to missionary work among the negroes in the valley section of his native State. These instances could be multiplied indefinitely. The average Southern pastor is wont to preach upon occasion to the negroes in their own churches.

The home mission societies of the various denominations have all along carried on work among the blacks. And it is most gratifying to note at the present time a heightened sense of duty in this regard.

To give only one example, the Home Mission Board of the Southern Baptists, during the year ending April 30, 1904, spent for work among the colored people the sum of $2,150. But for the current year $15,000 has been already appropriated for the enlargement of this work—too small an amount still, I grant you, but it is nearly seven times what was expended the previous year. That ratio of increase is significant of awakened consciences as to the necessity and opportunity of the Christian people of the South to evangelize the nine millions of negroes living among us and affecting our every vital interest. Not only has a larger sum of money been appropriated by this particular board, but a special secretary for work among the negroes has been employed to supervise these growing plans. To this important office Rev. A. J. Barton, D.D., of Arkansas, has been called, one of the most esteemed men in the Southern ministry—a fact which speaks more than volumes as to the determination of the white people of the South to do all in their power for the religious betterment of the blacks committed by Providence, in a peculiar sense, to their care. One other step taken by the Southern Baptist Convention, at its meeting in Nashville, in May last, must be mentioned. A special commission, consisting of one representative from each Southern State and territory, was appointed to study the best practical approaches to this problem of the negroes' religious condition, with a view to formulating a progressive and sympathetic policy for the future.

II—In an Educational Way

Since the Civil War the Southern States have expended for the education of the negroes above $110,000,000—a sum whose import can be understood only when you recall the poverty and depression resulting from a long and bloody conflict. The taxes in Virginia for school purposes are divided according to population. The negro child has a school within reach, and in many instances books are provided for the indigent at the expense of the State. True, the salaries of the teachers are small—sometimes less than $20 per month; true, the school term is short—often not more than four or five months; true, the ability of the teachers is questionable, because of the lack of sufficient normal schools; yet it must be remembered that all of these difficulties are incident to the white schools no less than the colored.

In Richmond—to give some concrete instances—there are excellent grammar schools for the negroes, with colored teachers and white principals, while the high and normal school offers a strong course of instruction given by white teachers only. The State of Virginia maintains at Petersburg a large normal and industrial institute—an admirable building in a commanding location. In this school all the teachers and officers are colored, and its management is excellent. Recently many helpful changes in the curriculum, especially as regards the in-

troduction of industrial branches, have been made, under the direction of Captain C. E. Vawter, the rector, both an experienced educator, and the captain of Stonewall Jackson's sharpshooters during the Civil War. I know personally that he takes the deepest interest in the development of this institute, wishing to train teachers who can furnish, in the common schools, adequate instruction in all the elementary and industrial branches. Other states in the South are doing similar work for the negroes. This enlightened policy will, in my opinion, be steadfastly maintained, despite the reactionary attempts of such men as Governor Vardaman, of Mississippi.

III—In an Economic Way

It is no doubt the economic opportunity in the South for which the negro has to be most grateful. The industrial situation in that section is favorable to the black man in many respects. The climate is such as to invite outdoor life, a fact which lessens the mortality otherwise arising out of the unsanitary conditions prevalent among the negroes. The mildness of the climate permits the negro to live at the lowest possible cost as regards clothing, fuel, and shelter. The fact that the dominant interest of the South is agriculture works tremendously to his advantage, so fitted is he by nature and habit for that noble calling. Lands are cheap, and many small farms are now owned by negroes. It is in agriculture that the largest door stands wide open to this race. Here is possible an inviting, happy, useful, and quite independent life for him and his family. Hence, all agencies—religious, educational, and economic—ought to be exerted to implant in the negro the purpose to make the most of this favorable circumstances.

Numerous, however, are the other vocations open to negroes. As mechanics, masons, barbers, and domestic servants they are desired and fairly compensated. In Richmond there are negro physicians and lawyers, while several banks and benevolent organizations are successfully managed by the members of that race. If the negro, facing boldly the facts of his present situation in the South, resolves to move along the line of least economic resistance—agriculture, above all—his future is assured, just in proportion as he avails himself of all the means of advancement in skill, mental ability, and character afforded by church, school, and social environment. The danger just now lies in his failing to see and to seize this economic opportunity, in his wishing to abandon the farm for the often thriftless and vicious life of the city. Nature has been kind to him industrially; his white neighbor has the utmost good will to him also in this regard; his future will be of his own making. Hence, the essential need of such schools as Tuskegee and Hampton to bring home to the negro the prime fact upon which his destiny turns—fidelity to the farm. Here he can stand erect, pursuing a virtuous and peaceful life, surrounded by his family, and en-

joying the esteem of all his neighbors. I would not exclude the negro from any calling in which his talents fit him to succeed; but, believing that the farm is at present his readiest road, I would enamour him of that course. Home, self-initiative, thrift, material progress, virtue, service to mankind—these are the tempting offers of the farm, when rightly worked, to the negro. If this were not so, if the climate were rigid, the lands sterile, and the whites jealous of his economic endeavors, the future of the black man would be indeed dark. Let us rejoice that certain fundamental factors, both natural and social, in this problem are on the side of conciliation, progress, and hope.

IV—In a Political Way

As regards the negro, the economic factor is subordinate to the moral, and the political to the economic. Politics has been his bane, this because of blunders for which past times sufficiently account. Yet, in the uplift of the black man, political schooling has a part, and no one who believes in the principles of popular government will seek to deny it in word or practise. I am sure the condition of things under the new constitutions in the Southern States are infinitely better than those existing from 1870 until the present order was introduced. He is not a friend of the negro who believes he can be saved only by political recognition. Certain stubborn facts in the status of Southern society set at naught all the deductive reasonings of the political theorist. There stands before the negro four doors of opportunity: (1) Thrift, (2) Education, (3) Religion, and (4) Politics. Pity that he was induced to bolt first for the last door. But the vision of all parties is assuming the right focus, and we may hope for harmony of action on the part of all patriotic men.

It is to be remembered that negroes vote in all the Southern States. The limitations put upon the suffrage are due, not alone to color, but also to partisanship. There is a dual solidarity politically in the South —black Republican solidity and white Democratic solidity. That is to say, the racial question has been aggravated by partisan and sectional considerations of a perplexing nature. More and more will the intelligent and virtuous negro acquire the ballot, while, if conditions in political life in the South should so change that either the white or black man would cast his vote according to his independent judgment on social and economic facts, the suffrage matter would easily work itself out satisfactorily. Meantime, freedom the negro has, and let him bend all his energies to acquire that fitness in character and intelligence which will make him serviceable to his country in all possible ways.

V—In a Domestic Way

After all, the chief benefit which the whites are conferring upon the blacks is embraced in the complex of domestic relations. Hard

to define, almost impossible to elucidate to an outsider, it is this close, affectionate, and intensely influential domestic contact which makes for the well-being of the negro. It is here that the negro learns from the refinement of the white matron; it is here that the negro comes to appreciate that bedrock of kindly feeling which the white man has for him. Anything that tends to mar or breed suspicion as to the existence of this national and time-honored relation between the races strikes at the very root of any healthy social order. "Love never faileth."

May I cite a striking instance of the beneficial effect of this kindly regard usual to both races in the South. A few years ago the three libraries in Richmond each had a colored janitor, who acted really as an assistant librarian. They had all been long connected with the respective libraries, were well mannered, capable, knew the location of the books, and were highly esteemed for these positions. It so happened that about the same time the janitor at the State Library died and the one at Richmond College resigned. The State Librarian, Mr. Scott, published in the leading Virginia paper a rather lengthy account of the high character and efficient services of William. At the meeting of the Library Committee of Richmond College, at which Christopher West's—the colored janitor—resignation was announced, Dr. C. H. Ryland, the librarian, said, in an impressive way, that he had been acquainted with "Chris" for twenty years, had watched him closely, and had never known him to do or say anything unbecoming a Christian gentleman. Poor "Chris!"—beloved by every student and teacher in the college—he, too, passed away only recently, his funeral being attended by many white friends. The third colored janitor to whom I referred is still in the State Law Library, where his faithfulness is highly prized. A few days before I left Richmond the *News-Leader*, a representative paper, had a picture of him, together with some account of his long service in the Law Library. These three cases well exemplify the real feeling existing between the races where character and efficiency abound. The politicians may try to make believe otherwise, but the tender ties which many a white man feels for "black mammy" is a sufficient rebuttal of their mischief-making alarms.

I am unable to determine which works most harm in dealing with the negro problem—ignorance or prejudice. Certain it is that when these two baneful foes are conjoined, then we have a terrible situation. Believing that humanity, charity, and sound enlightenment will triumph over every force that seeks to set the two races in the South in conflict with one another, I rejoice in every evidence of good-will between them, in every proof of the black man's desire to advance, and in every achievement on his part which shows increasing moral character, and industrial efficiency.

BELGIAN TREATMENT OF KONGO NATIVES*

WHAT WILL AMERICA DO ABOUT IT?

BY E. D. MOREL, LIVERPOOL, ENGLAND
Hon. Secretary of the Congo Reform Association; Editor of the *West African Mail*

The treatment of the Kongo natives at the hands of the Administration—"if Administration it can be called," as Lord Cromer † scathingly puts it—may be briefly described. They are enslaved in their own homes, and every Kongo village where the power of the Kongo State extends is a penal settlement. Civilization is confronted today with a revival, under different forms, and under cover of law, order, justice, and progress, of the slave-trade. The slave-trade, under a cloak of spurious philanthropy, is in full swing in the Kongo territories at the present moment. And the slavery which has been introduced, maintained, and perpetuated on the Kongo is worse—ten times worse!—than the old slavery; it is more destructive of human life, more destructive of human happiness, more degrading in its effects upon the victims, and upon the instruments of persecution. Englishmen were largely instrumental in founding the "Kongo Free State"; we have followed its career very closely, and so absolutely convinced are all sections of party, and opinion generally, of the truth of these terrible charges we bring against the Kongo government, that I verily believe the nation is on the point of becoming aroused as it has never been since Gladstone thundered against the Bulgarian atrocities. You may judge of the unanimous feeling pervading all classes in these islands when I venture to remind you that in May, 1903, at a period of particularly bitter party strife, the House of Commons passed, without a single dissentient voice, a resolution calling upon the government to make representations to the powers to adopt measures "to

* For definite instances showing what is the treatment of the natives by the Kongo State government we refer our readers to Mr. H. R. Fox-Bourne's book, "Civilisation in Congo Land"; [1] to Mr. Morel's volume, "Affairs of West Africa"; [2] to various pamphlets [3] written and published by Mr. Morel at various times, including the weekly, *West African Mail*"; [4] to the pamphlet, "Congo Slavery," published by Dr. Harry Guinness, head of the Congo Balolo Mission (Harley House, London). In these publications will be found an incontrovertible and uncontroverted mass of evidence extending over a decade, and providing interesting material for a study of European criminology under the African sun—a record, as Lord Edmund Fitzmaurice (Lord Lansdowne's brother) rightly declared in the House of Commons, on May 20th, last year, which made "civilization ashamed of its name." The Official White Book, issued by the British government early this year, contains the detailed report of H. M. Consul in the Kongo, Mr. Roger Casement, an official of wide African experience and knowledge of African peoples and African conditions extending over twenty years—a man whose personal character stands exceedingly high, quite apart for his almost unrivaled capacity as a student *de visu* of tropical African problems ("Africa." No. 1. White Book. Eyre & Spottiswoode, Fleet Street, London. 8½*d.*)

[1] P. S. King & Sons, London. 1903. [2] W. Heinemann, London. 1902.
[3] "Trading Monopolies in West Africa," "The Congo Slave State," both with T. Richardson & Sons, Liverpool. "The New African Slavery," with the International Union, Mowbray House, London, etc.
[4] 4, Oldhall Street, Liverpool. New York agents, Probst & Warden, 66 Beaver Street.

† "Africa." No. 1. Op. cit.

VICTIMS OF EUROPEAN GREED ON THE KONGO

These natives have been mutilated by State soldiers because they have failed to bring in the required amount of rubber. Women, being the chief workers, are usually deprived of their left hands, but men loose their right hands or both.

abate the evils prevalent in the Kongo State." Even more significant, perhaps, than that incident is the formation of the "Congo Reform Association," only a few weeks old at time of writing, but which has already secured as its president the Right Hon. Earl Beauchamp, and as its supporters politicians differentiating as radically as Mr. John Morley and Sir Gilbert Parker; Church of England bishops, like the Lord Bishops of Rochester, Liverpool, Durham, and St. Asaph, side by side with the leading non-conformists, such as Dr. John Clifford, Rev. F. B. Meyer — men between whom and the bishops, owing to the Education Act, there exists much acute controversy; peers, like the Earls of Listowel, Aberdeen, and Darnley, Lords Kinnaird, Denman, Overtoun, and French, meet on a common platform with sturdy democrats like John Burns. This association has been formed to "bring home to the British public, and to the public of the continents of Europe and America, the actual state of the natives under the conditions prevailing in the Kongo State: (1) By the organized distribution to the world's press of facts bearing upon the question. (2) By public meetings and lectures. (3) By inviting the influence, interest, and support of all humane men, persons who will help in the cause."

Meetings are being held all over the country by the association, and before very long we hope to organize some means whereby the truth of this awful business may find its way to the hearts and minds of our cousins across the Atlantic. In Germany our movement has already secured many sympathizers, and we hope that when the French colonial press, which unhappily is largely under the influence of the clique who run the Kongo territories, has awakened to a true perception of the state of affairs, the movement will make appreciable progress among a people for whom we have great liking and respect, whose government, we are glad to say, has lately been brought into closer touch with our own through the just-signed Anglo-French Convention, and many of whose citizens are becoming alive to the true state of affairs.

Gradually, owing to the influence of the Aborigines Protection Society and its devoted secretary, Mr. H. R. Fox-Bourne, to the exertions of the Rev. W. M. Morrison, D.D., of the American Presbyterian (Southern) Mission, and the findings of the conference held in Washington last May, Americans are beginning to understand the question. Now, if there is one thing that the Sovereign of the Kongo State is afraid of it is of American opinion in this matter. He knows full well that if, in this great humanitarian cause, America can be induced to back up the representations of Great Britain with no uncertain voice (recollect that if the United States did not sign the Berlin Act, the government did ratify the Brussels Act, and thereby assumed moral responsibility for the precedent act of which the Brussels Act

was the complement), the days of Kongo misrule are doomed. America can by no stretch of the imagination be regarded otherwise than absolutely impartial in this matter, and any reluctance which may be shown by some of the continental powers at this juncture would be singularly lessened by the adherence of America to Great Britain's demand for a new conference of the powers. Hence, the full diplomatic paraphernalia of the Kongo State is spread out to mystify and confuse American public opinion. It is said that England wants to annex the Kongo, and that this humanitarian crusade is merely an excuse to cover the most sinister designs. This is said to be a quarrel between a mighty power and a poor little nation like Belgium. It is stated that the *fons et origo* of the whole matter is the desire of English merchants to see the rubber which now finds its way to Antwerp go to Liverpool instead. The Kongo State poses as a philanthropic institution which only desires the good of the natives ; altho atrocities do occur, they are said to be severely punished when detected. The names of some great Englishmen are falsely quoted to you as being in favor of Kongo State methods. The fact that an ex-British non-commissioned officer, an ex-*employee* of the Kongo government, made certain specific charges against one of his former colleagues in that government, charges which he was unable to substantiate in a court of law, and which consequently landed him in damages for libel, is given as proof that the indictment of the Kongo government's atrocious maladministration has been exploded. Many such absurdities are being told you. America is being flooded with pro-Kongo literature, treatises by Belgian jurists, inspired cuttings from newspapers attached to the Kongo State, and so on, and so on. In fact, everything is being done which a powerful and wealthy organization, controlled by one of the astutest diplomatists in Europe, can do to throw dust in the eyes of American public opinion. Against this flood of misrepresentation our weapon is truth, and truth always will prevail.

When the reality of the Kongo affair is made clearer to them, Americans will have no difficulty in understanding the grotesqueness of the insinuation that England has territorial ambitions in that quarter. Unfortunate the lot of those, whoever they may be, whose task in the future will be to put some order into the chaos and destruction which King Leopold's rubber collectors have wrought. Would men like John Morley, John Burns, and the Earl of Aberdeen lend themselves to the alleged craving of English rubber merchants, or to an attack upon a "little nation"?

No, what we want America to understand is this: the whole of the Kongo territories have been appropriated, both in regard to the land and everything of value which the land produces, by the Sovereign of the Kongo State and the financiers he has gathered round him. The native has been deprived, officially and by decree, of his land and the

produce of his soil. He has become, by legislation, a tenant on his own property. The Kongo State, apart from its published legislative acts, expressly admits that it has substituted itself and its nominees for the natives in the ownership of the country. An enormous army of regular and irregular levies—larger than the forces of Great Britain, France, and Germany combined in West Africa—has been raised from the fiercest elements of the population, set over tribes strangers to them. A vast system of forced rubber production has been organized, from which a few individuals in Belgium profit. The facts are simply beyond dispute. The basis of the Kongo State's legislation is: State or State-delegated appropriation of the land and the products of the soil; the export and import returns of the country; the vast military force which is kept up.

These are the tests which may be applied to Kongo State evils by any one unfamiliar with the crushing weight of testimony which has come to hand during the last decade from tropical Africa.

The conception of State appropriation or State-delegated appropriation of land and the products of the soil is, as every one who knows anything at all of the conditions of tropical development, an imbecility (because neither now, nor at any future time, can any one but the native be the collector and cultivator and producer of economic products in those regions) without the application of ruthless and perpetual coercion upon the peoples of tropical Africa. That can only be enforced by arming and drilling vast numbers of savages to coerce tribes with which they have no link in common save color, and the danger and the folly of the conception, from the point of view of European statesmanship in tropical Africa, needs no demonstration from me. Its attempted justification *in theory*, based upon various judicial treatises as to the rights of proprietorship owned by the State, is merely an ingenious attempt to assume a legal basis for organized immorality. By what right can one man, sitting in Brussels, decree that the one million square miles of African territory, with everything of value contained therein, belongs to him or his nominees?

A study of the export and import returns of the Kongo, which I have no space to develop in this article, reveals the fact that in the last four years raw produce collected by the natives have been exported from the Kongo of the value of over seven and one-half millions sterling ($38,000,000). If that produce had been collected in British, French, or German tropical African possession, it would have had a purchasing capacity in European goods of over six and one-half million pounds. That is to say, the native producer would have received that amount of European goods for his self-imposed labor; for let us never forget that, in any tropical African possession administered on civilized lines, what the native produces outside his own requirements in food stuffs is purely a voluntary production, and is due to his keen

KONGO NATIVES WHO HAVE BEEN SHOT BY SOLDIERS IN THE EMPLOY OF THE BELGIAN GOVERNMENT

commercial instincts, and to the fact that he has been put into touch with European markets, where he can dispose of the fruits of his labor. What do we find? We find that the total value of all the imports into the Kongo State in that period has only amounted to three and one-half millions, and that out of that three and one-half millions the Kongo State has directly or indirectly imported material for its own administrative use amounting to over £2,000,000. This fact alone proves that the colossal quantities of rubber (for nearly the whole of the exports from the Kongo are composed of rubber) which are sent to Europe, obtained, as the world is led to believe, on legitimate lines, is, in point of fact, forced out of the natives at the point of the bayonet.

As for the third test, what greater proof can one have of the nature of Kongo State rule than the fact that there is a regular army

of 20,000 men, and an irregular army of at least 10,000 men?* What are these soldiers for? Whenever this point is raised, the Kongo State apologists endeavor to meet it by the ridiculous statement that they have had to overcome Arab rule. But, so-called, Arab rule was overcome in 1893, and the regular army of the State then amounted to only 3,500 men! Since then the Kongo government has had no organized native opposition to deal with. The tribes are incapable of combining, and, with the two exceptions of the rebellions of its own troops, the only fighting that the Kongo government has had to do has been fighting brought on by the iniquitous régimé which it has forced upon the unhappy people of these territories. It serves little to indulge in strong language. The facts are, and must be sufficiently patent to every honest man. No system so atrocious, so utterly cynical, and accompanied by hypocrisy without parallel in wrong-doing, has ever been imposed upon a primitive people. It constitutes a public affront to civilized mankind, and I can not believe that civilized mankind, whatever the apathy and the indifferentism of the day may be, will allow this monstrous evil to continue. Its wickedness is only equaled by its folly, and if the policy pursued were pursued for national ends, which it is not, one would stand amazed at the incredible stupidity of ruining a whole country in order to get immediate results But it is not a national policy. Belgium as a nation is deriving little or no profit from the enslavement of the Kongo people, and it is precisely on account of the fact that only a small handful of men are benefiting, and who are prepared to say, "After me the deluge," that the folly of the conception is lost in the immorality of the proceeding.

INSTANCES OF BELGIAN CRUELTY IN AFRICA

BY REV. A. E. SCRIVENER, BOLOBO MISSION, UPPER KONGO RIVER
Missionary of the English Baptist Missionary Society

I deeply regret that it should be necessary to publish any account of Belgian inhumanity toward the Kongo natives. When I joined this mission nineteen years ago, and started for the Kongo "Free" State, as we then called it, I little thought that I should ever be engaged in such a task as that now before me.

Bolobo is situated on the east bank of the Kongo, some one hundred and sixty miles above Stanley Pool. Due east from us is Lake Leopold II., some one hundred and sixty miles away. The country between Bolobo and the lake we have recognized for some time as the sphere of this station, but only in recent years have we been able to travel freely among the people. We have now two outposts about a day's journey toward the lake. The people living about these outposts are made up largely of refugees from districts in the vicinity of

* Estimate of British Consul.

the lake. When first reported to us by our evangelists, it seemed impossible to credit their statements; but last year an opportunity presented itself, and I made a journey to and from the lake, passing through the districts from which some of these people had come. I saw evidences on every hand of a very recent large population, and in answer to my inquiries I was in every case told that the people had fled from the cruelties and slaughter which seem to be inseparable from the collection of rubber in this land. I was compelled to believe what I had heard, and in some places further proof of massacre was forthcoming in the decaying human remains surrounding a State rubber post. I will give you one or two samples of the kind of stories I heard at many places. These that I give and many more were vouched for by eye-witnesses.

A CHILD VICTIM OF BELGIAN CRUELTY IN THE KONGO STATE

A party of natives arrive at a State post with their monthly supply of rubber. They are a basket short. For this the white man demands that a man be given him, and himself drags one from among the poor trembling wretches, makes him stand a little apart from the rest, and shoots him with his own hands. The others run away, but are made to return and take away the body of their murdered companion.

At another place, where a soldier was in charge, the people were crying around the body of a child just deceased. The soldier bursts in upon them, demands to know why they are not cutting rubber, and when they excused themselves on the score of the dead child, fired on them and killed a man.

At another village, one day, two soldiers came to complain that the rubber brought in was insufficient, there being one basket short in their last consignment, and without hardly any warning, and without

any provocation on the part of the people, fired on them, and killed four men and one woman.

At one large post a house was being thatched, and all the men from the neighboring villages were ordered to the post to do the work. The white man was not satisfied with the number who came, and sent a soldier to the villages to kill on the spot any men he saw. One, at least, was shot by the soldier for not coming to the thatching.

A rather influential chief, residing now not very far from Bolobo, went one day with a number of his people to a big State post with their rubber. They were a few baskets short of the number demanded from them. The white man, in a terrible rage, seized upon one man, had him tied to a palm-tree, and shot him with his own hands. He then gave orders to the soldiers standing by to fire on the others, and this they did, killing twenty-seven.

In many places, to enforce the rubber tax, the women were tied up, and a certain number of baskets of rubber demanded to redeem each one. Many died in the prisons from the awful stench and from starvation.

Another witness tells of a man being beaten to death with a large piece of wood: another, of men and women being tied up hands and feet, and thrown into a stream; another (in fact, several), of the terrible mutilation of the bodies of men to prove to the white man that they killed men and not only women. Several others tell of how they were stood up by a white man and told they were to be shot, but only blank cartridges were fired at them. Judging by these witnesses (and I myself feel bound to believe that what they say is true), some of the white men and their satelites seem to have killed on the very slightest pretext: on suspicion of stealing, for a supposed saucy word, for resting or leaving work for a few minutes, for failing to salute a soldier, etc.

The presence in our immediate neighborhood of *many hundreds* of refugees from a very large stretch of country west of the lake proves that these deeds were *not confined to any one white man* and the soldiers under him. It seems to have been the rule, and the only recognized way of procuring rubber from an "unwilling" people. In many cases the demands were altogether in excess of the possible amount, and often the rubber was collected, to the total neglect of their farms, and hunting, and fishing, and other necessary work.

And when at last they could support the treatment no longer and decided to fly, many died on the journey of starvation on arrival among the Batende (not a generously inclined folk) before they could procure the means of subsistence. The general verdict concerning them is that they are industrious (many of them are blacksmiths and brass-workers), and so far have, on the whole, been law-abiding, peaceful folk.

METHODIST MISSIONS IN MALAYSIA

BY CHARLES S. BUCHANAN
Principal of the Anglo-Chinese School, Singapore

Malaysia, as the term implies, is that part of Asia, the early inhabitants of which were the Malays, and consists of the East Indian Archipelago (Java, Sumatra, Borneo, Celebes, Flores, Sumbawa, Timor, the Moluccas, the greater part of the Philippines) and the Malay Peninsula. In 1885 it was decided by the Methodist Mission in India that work should be opened in Malaysia, at Singapore. They put forward two men, and the lot fell upon the Rev. W. F. Oldham, just out from America, where he and his wife had recently finished their collegiate training. Bishop Thoburn, accompanied by Mr. Oldham, sailed from Calcutta for Singapore, and while some have criticized the undertaking because of short finances, those who believe in the fulfilment of Joel's prophesy, "Your old men shall dream dreams, and your young men shall see visions," could have had no fears. A short time before the arrival of the bishop and the new missionary, Mr. C. Phillips, a Presbyterian elder, a gentleman of prominence in Singapore, had a dream. In the dream he saw a ship pulling up to the wharf, and some few passengers on board were fixed vividly in his imagination. A few days after the dream he was actually at the wharf, and saw a ship drawing near which was an exact likeness to the one he saw in his dream. As it drew nearer he noticed a party which, more wonderful still, were the very people he saw on board in his dream. Imagine his interest in these people! He welcomed them, took them to his home, and kept them for three weeks, charging nothing. This story I have twice heard told by Bishop Thoburn, and once by Mr. Phillips. All these years his interest in the Methodist Mission has been keen, and the older he grows the surer he is that his dream was a vision.

The work was begun by first holding English services in the town hall and organizing a church. One of our first adherents was the municipal secretary, Mr. John Polglase, a Cornishman and a Wesleyan. He was (May, 1904) our first lay delegate to the General Conference, this being our first privilege of sending delegates.

From this beginning we have grown, until we are located not only in Singapore, but in Penang, Province Wellesley, Perak, Selangor, and Malacca (all really belonging to the Malay Peninsula), and, more recently, in Borneo. How marvelously the Philippines were opened up all know. There the growth in these four years has been so rapid that they outnumber us, and are now to strike out for themselves. For Malaysia proper, I append the following Methodist statistics:

Quadrennian Ending	*Local Preachers*	*Baptisms—Children*	*Baptisms—Adults*	*Native Members and Prob'ers*	*English Members and Prob'ers*	*Total Membership*
1892.....	3	19	58	92	88	180
1904.....	66	261	375	1,491	136	1,627

The work here is slow, owing to the fact that the people are constantly on the move, and many are lost to us, tho not lost to the Kingdom of God, we hope, as we often hear of them turning up in other places. Just now one of our Japanese converts is in a big tea firm in New York City. The latest Singapore schoolboy to be baptized has already gone to Swatau in the interest of the China Mutual Life Insurance Company, from which headquarters he will travel up and down the coast. One has recently returned to his home in the Celebes. Another is in Billiton, E. I. These are only of the schoolboys converted in our school here in Singapore. Conversation with our evangelistic workers would make these facts stand out still larger. Another drawback is the prosperity itself of the country. The people see no need of Divine help, and sin is not a naturally realistic fact to Asiatics.

When we have occupied this country as long as we have been in China and India, given poverty, famine, rebellion (yes, I believe without them), the home Church will be surprised at the magnitude of the Malaysian harvest.

The need that the home Church should actually pour men and money into this field is seen from the fact that we are entering a country rapidly filling up with India's and China's surplus millions. It is a vast region, in the hands of the Dutch and British. To British territory every ship brings scores and hundreds from China, seeking fortunes and even homes. They are now immigrating by colonies. The story of the *Mayflower* is being repeated over and over, and, indeed, sometimes the experiences of Captain John Smith in the Jamestown colony. Mr. Hoover, of our Borneo work, says of "New Fuchau" there, that many of the colonists never before farmed, but were small shopkeepers in China. Only at this last February conference we again cut our staff to supply such needy work. Mr. Van Dyke, of the school here, was sent as missionary to the colony just out from China less than a year. Then these lands are rich in minerals, and much is valuable agricultural soil, and is capable of supporting an immense population. Java can not be said to be sparsely settled, for it is an island of less than 50,000 square miles and a population of 35,000,000. Not so with the others, however, of which Borneo, about 235,000 square miles, has but 2,000,000, more or less. While Java is about the size of New York, its population is about six times greater, tho Batavia, its largest city, has but 100,000 inhabitants. Borneo is as large as New England, New York, New Jersey, Pennsylvania, Ohio, and Indiana, while its population is that of Indiana alone. If Borneo can sustain a population as dense as that of Java already, it will some day have twice the present population of the whole of the United States!

But note, please, that the missionaries of Malaysia will probably

have less and less of the fluctuation to deal with year by year, as the incoming hordes become more and more permanent. Great island empires are to be built up here in the coming decades—perhaps a hundred years distant—and note, we are not dealing with decadent states, but with nascent empires. Glorious are our brethren's victories in India and China, but in the years to come our work will stand forth (if we ever do it) with ever-increasing importance. Nation building? The Malaysian missionaries, as none other, are laying the foundations of future empires! Mission statesmanship must see that this country is won for Christ, while the men and means needed are only a fraction of what will be wanted a hundred years hence.

If one observes the map of Malaysia, he will notice a long, narrow neck of land extending southward from further India, right down to within 1° 17′ of the equator. At the southern extremity of this "Malay Peninsula" is the island of Singapore, 270 square miles, with a population of 225,000—all but 25,000 living in the city.

Situated thus, Singapore commands all the trade of this great Malayan world, and all of that from China and Japan to India and Europe, and all of that from Europe and India to China and Japan. This "Coal Hole of the East," with no *hinterland*, is one of the greatest ports of the British Empire. Here, more than in any other city of the world, mingle "all the families of the earth"—however, I have never seen a red Indian. Let one stand for one hour at any important street corner, and a panorama of humanity will be seen—British, French, Spanish, Portuguese, Italian, Swiss, German, Scandinavian, Russian, Austrian, Greek, Turk, Armenian, Syrian, Persian, Arab, Parsi, Hindustani, Gujerati, Punjabi, Bengali, Tamil, Telegu, Malabar, Singhalese, Burmese, Siamese, Anamese, Javanese, Sundanese, Filipino, Chinese (Hokien, Teochew, Cantonese, Hakka, etc.), Japanese, the negro, Ethiopian, Moor, Somali, etc.

This meeting of the world's populations, civilizations, religions, philosophies, and business methods and social customs is in itself a liberalizing agency, such as is not at work in any other part of the world. The Buddhist, the Hindu, the Shintoist, the Confucian, the Mohammedan—all lose much of their bigotry, and come to look upon the others as more or less their equals. This done, the fortifications against Christianity are practically taken. Malaysia, and Singapore in particular, is peculiarly the field for large and aggressive missionary effort.

May our Lord hasten the day when the mission leaders and the Church at home see this. In spite of the very advantageous conditions that prevail here, Malaysia is the least known of the great mission fields, and at present one of the most feebly worked.

THE TEMPTATIONS OF A MISSIONARY—II

BY REV. SAMUEL M. ZWEMER, D. D., BAHREIN ISLANDS, ARABIA
Author of "Arabia the Cradle of Islam," "Raymund Lull," etc.

III. The third typical temptation is that on "the exceeding high mountain," when all the kingdoms of the world and their glory unroll in splendid vision before the Son of God. Satan offers to give away his world-kingdom in exchange for one act of adoration. But the tempter is foiled. Altho the attraction of power and the desire to exercise it absolutely are the two greatest temptations of the religious leader, altho all other so-called national reformers fell under the power of this temptation, *Christ stands firm*—firm as the granite rock against which the tide-waves beat high for centuries and the foam dashes harmlessly.

Even as the first temptation is a conflict between doubt and trust, the second between presumptious pride and lowly obedience; so this third temptation is a conflict between the allurements of the world and loyalty to God. The first was to doubt the word of God; the second to presume upon the word of God; the third to reject the word of God. Christ's answer was: "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve." The whole force of the temptation lies bare in a single word of that reply: *Only.*

"No man [and, therefore, no missionary] can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon." "If any man love the world, the love of the Father is not in him." The allurement of *compromise* is the constant temptation also in the work of evangelizing the world.

Primarily, this temptation of Christ was not a temptation to *idolatry.* The point of the temptation lay in the boldness of the design: Satan spreading out all at once a rushing picture of absolute sway over the world and its glories, and then offering it to the lowly son of David on *condition of yielding to the devil on only one point!*

Using the World's Weapons

Such is also the character of this temptation in the foreign field and to the missionary. Its profound subtlety can not be described, but only experienced. Nor can its power be overrated in these latter days, when, on every hand, we see signs of an unholy alliance between the Church and the world, even at home; in these latter days, when the temptation to lean on the arm of flesh is so strong, and ends often apparently so auspiciously for the Kingdom.

In the early days of missions the missionaries found most governments hostile to their efforts, and Christian rulers indifferent to their plans. Now all has changed. Africa is an example. The opening up of

the Dark Continent and its partition among the European powers has had a tremendous influence on the whole problem of African missions. It has not only opened doors for the Kingdom of Light, but has given opportunity to the rulers of darkness. As a writer in the Encyclopedia of Missions, speaking of governments and missions, says: "The danger of alliances with rulers and powers of this world is nowhere greater than in Africa. Petty potentates of every tribe are only too happy to avail themselves of the resources and science and prestige of a European or American to overcome a rival or to regain a throne." That was a very telling cartoon which appeared in the *New York Herald* not long ago, representing, on one side, a Jesuit of the early days with a crucifix and Bible before a savage audience, and, on the other side, a modern German Jesuit missionary with uplifted sword and a Maxim gun in Kaio-chau harbor, pointedat helpless Chinese!

Such cartoons are caricatures, but still they can teach us a lesson. Even the world that lieth in wickedness calls us to remember the words of our Master to Pilate: "*My kingdom is not of this world, else would My servants fight for it.*" In Dr. Cust's recent book on Missionary methods, he devotes a whole section to the consideration of this evil, and, altho we can not always agree with him, no one can fail to feel the force of his remarks. We quote three extracts:

A relying on the arm of the flesh has been one of the sins of missionaries from the earliest centuries to the present hour. I do not know which is more odious,the arm of flesh *against* the promulgation of Christian truth or *in favor* of it. I really think the latter is the more odious; it affects the character of the missionary. Instead of relying on the arm of God, he learns to truckle to the chartered company, the local government, the jack in office, the consul, and this destroys his holy energy. . . .

Any vengeance taken for the slaughter of a missionary is wrong. We can not, in the same breath, talk of martyrs and take vengeance by the destruction of women and children in their villages with gunboats, or use diplomatic pressure to get compensation for the families. Only imagine the families of Isaiah, or Stephen, or Paul getting a compensation in cash for such deaths as have given new life to the world. It shows want of the assurance of faith and a contemptible hungering after filthy lucre to ask for a money compensation by the arm of the flesh. Do we offer our martyrs for gold? . . .

Have nothing to do with the civil rulers. Never appeal to the arm of the flesh, either to annex a country, as in Uganda; to give compensation for losses, as in China; to exert political influence, as in Turkey and Oceania. It is unworthy of a Christian missionary. He ought to trust in the arm of the Almighty alone.

"Thus saith the Lord, Cursed be the man [mission] that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man [mission]

that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the rivers, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in they ear of drought, neither shall cease from yielding fruit" (Jeremiah 17: 5–7).

Was there ever a more telling illustration of this grand passage in Jeremiah than the history of the Church Missionary Society in Fuhkien province, and of the China Inland and other missions in the Boxer uprising?

In 1895 occurred the awful Kucheng massacre: nine witnesses—mothers and children—butchered by a cruel mob! But, true to their missionary principles, this society refused compensation from the Chinese officials for property destroyed or the lives of their martyrs. The most glorious revival in the history of their mission followed, and thousands joined the Church!

How directly opposite to a gunboat Gospel and the intrigues of politics for the cause of missions was the plan for the Sudan mission, as outlined by the late noble Wilmot Brooke and his companion. They wrote:

Political Status.—As the missionaries enter the Moslem states under the necessity of violating the law of Islam, which forbids any one to endeavor to turn Moslems to Christ, they should not, under any circumstances, ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also for the sake of the natives who have to be urged to brave the wrath of man for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers, and should in every possible way make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Sudan. They will, therefore, voluntarily lay aside all claim to protection as British subjects, and put themselves, while outside British territory, under the authority of the native rulers."

This may well be called the *heroic* method of solving the difficult problem and meeting the insidious temptation to rely on the arm of flesh.

The whole problem of the relation of missions and missionaries to existing governments at home and abroad is exceedingly difficult, and is growing more so every day. Every missionary must face it, and every student of missions should know its bearing on the fields he studies or expects to labor in.

The Temptation to Compromise

If the missionary does not *lean* on the arm of flesh and seek support in the rulers of this world and the princes of the heathen, the devil tempts him to link arms with him for a more rapid and sure world conquest by compromise: to fall down before certain aspects

of heathen religion and philosophy; to believe that religions differ only in degree and not in kind; to yield a little to Mohammedan prejudice where principles are at stake; to choose the highway of civilization and culture instead of the narrow *via dolorosa*—the way of the Cross.

How great is such temptation all the history of mediæval and modern missions testifies! How great the fall if the missionary yields can be seen in the awful results of the so-called *Malabar rites* in South India and the *Chinese rites* in North China—the consequence of Jesuit mission methods. The end, far from justifying the means, is a dark blot on the history of Romish missions, they themselves being judges.

"Christianity," says Monier Williams, "can not be, must not be, watered down to suit the palate of Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and whosoever wishes to pass from the false religion to the true, can never hope to do so by the rickety planks of compromise or by the help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith; the living Christ will spread His everlasting arms beneath him and land him safely on the eternal rock."

"Thou shalt worship the Lord thy God, and Him *only* shalt thou serve!" A single act of homage to any other God than Jehovah, or any other intercessor than His only begotten Son, is to fall under this temptation of the devil, vanquished. But the spirit of compromise is abroad, and in nearly every field there are illustrations of its power as a temptation.

Ancestral worship in China was at one time tolerated by the Jesuits, then it was declared absolutely wrong by the infallible decree of Pope Benedict XIV., but at the Shanghai Protestant Missionary Conference, in the year 1890, we heard two distinguished Protestant missionaries taking opposite ground. One stood firmly with the pope, and the other sided with the Jesuits. One counseled "that missionaries refrain from any interference with the native mode of honoring ancestors," while the other ended his paper by saying: "In Christians there must be a complete separation from ancestral worship in all its forms; nothing which savors of idolatry or superstition can be allowed to remain in the Christian Church." Toleration of any form of idolatry, however specious, is treason to Christianity. In this respect the Mohammedans in China are more orthodox than some Protestant missionaries—at least, in theory; for they allow no ancestral worship in any form whatever.

Yet the *power* of this temptation to compromise appears from this statement, made at the London Missionary Conference by a Korean prince: "If the people were allowed to observe these old ancestral customs I believe all Korea might become Christian in three years."

"If thou wilt fall down and worship me, all these things will I give thee." Polygamy in the native church, with all its arguments pro and con for toleration or prohibition, is another instance, we believe, of this temptation.

What shall we say of the missionaries of the Church of Rome who purchase slaves from the slave-dealer and then baptize them? Dr. Cust denounces it with indignation as a sinful practise, and yet how near it comes to what is otherwise known as work for *rescued* slaves. But there is a distinction between a purchased slave and one rescued from purchase. The one encourages the slave-trade, the other puts an end to it. Satan here also appears as an angel of light, and Tippu Tib himself would gladly supply enough slaves at a fair price to furnish converts to all the mission stations in Africa!

Again, how great is the temptation to *modify Christian doctrine* to suit the prejudices of Mohammedans, for example, on the mystery of Holy Trinity. It is easier to stand by the Nicene Creed and the Athanasian in the seminary classroom than on the field of battle with a polemic Moslem. A modified Arianism or Sabellianism, or, better still, a pure Modal Trinity, can be so simply and beautifully illustrated —yes, almost demonstrated. Why should you needlessly offend by urging Christ's *essential deity*—"God of God, Light of Light, very God of very God"? "Be wise as serpents and harmless as doves"; if you urge that point you will drive away an inquiring soul; yield to the testimony of the Koran in this one particular, or at least leave it in the background, and you will be the victor in the argument. "Get thee hence, Satan," for it is written." "He that hath the Son hath life, and he that hath not the Son of God hath not life." "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son."

Such, then, are three of the typical temptations that assail the missionary; we have not touched upon others equally powerful, but have only followed out these three in their bearings on our work.

Two Practical Thoughts

First, to those who never expect to work in the foreign field, but who will, therefore, plead the cause of missions at home and in the churches: "*Brethren, pray for your missionaries.* They sorely need the continual and continued earnest intercession of God's people. Ye are to them as Aaron and Hurr, who held up the hands of Moses. Suffer not the missionary conceit to disappear utterly or to dwindle down to a lecture course on the various fields; pray, *pray*, PRAY! A revival of prayer at home will sweep away the remaining barriers not only among the heathen, but in the hearts of your missionaries, and then days of refreshing shall come with great ingatherings and rejoicings. Plead with God, not only that the missionaries may live *long*, but that

they may live *holy*. Demand in the conduct of your missions and mission boards *spiritual* methods and *spiritual* men for a spiritual work. Beware of a missionary pessimism that leads to despair, and of an easy optimism that presumes upon God and dictates to the Almighty.

And, secondly, to those who feel called to go, or who call upon others to go: *Brethren, count the cost of being a missionary.* There is no "candidating" in the foreign field; there is no discharge in that war. "No man having put his hand to the plow and looking back is fit for the Kingdom of God." "Which of you intending to build a tower sitteth not down first and counteth the cost?"

"If thou hast run with footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Is it not, perhaps, true of the Student Volunteers as of the Kingdom of God—"many are called, but few are chosen"? May the Lord of the Harvest choose many of them, and thrust them out into the field and the fight. But let them remember it is a Holy war, and the enemy comes in like a flood. The Spirit of the Lord has raised up a standard against him. *In hoc signo vinces.* "The God of peace shall bruise Satan under your feet shortly." "Go ye into all the world and preach the Gospel." "For this purpose was the Son of God manifested, that He might destroy the works of the devil."

THE WAR AND CHRISTIAN WORK IN JAPAN

BY REV. THEODORE M. MacNAIR, TOKYO, JAPAN

It is still too early to say what effect the war is likely to have upon the Church in Japan; but there are indications pointing to an enhanced prestige and a larger influence upon the national life than that which now obtains. One of these indications is a series of statements recently made by the prime minister, in an interview which he gave to Dr. William Imbrie, a Presbyterian missionary.* They included the following, and were uttered not only for the premier himself and his associates in office, but also for his majesty the emperor:

"The number of those professing Christianity in Japan must be large,† and with a larger number who are Christians in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors of the universities, the editors of leading secular papers, and the officers in the army and navy. . . . There are Christian Churches in every large city. . . . There are numerous

* See page 698.

† The number is over 100,000, including Protestants, Greeks, and Roman Catholics.

Christian newspapers and magazines. . . . Christian schools are found in important centers. Property is held in accordance with express government enactment—held even by foreigners—for such definite Christian purposes as, to quote from the official documents, 'the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence.'"

These statements were made to demonstrate the reality of the freedom of religious belief which is guaranteed by the national Constitution, and they were coupled with assurances that the intentions of official Japan are the farthest removed from anything anti-Christian. "The war has nothing whatever to do with differences of race or religion. It is carried on solely in the interests of justice, humanity, and the commerce and civilization of the world."

With the thousands of Greek Church Christians in the empire, and the not inconspicuous place they have come to occupy in the eye of the nation, it is nothing strange that among ignorant and unthinking people animosity toward them should have been manifested on the breaking out of the war. Nor is it to be wondered at that, with Russia inviting the sympathy of the Christian world, on the ground of her being the Christian party in the present struggle, some of the native religionists of Japan should have tried to stir up an anti-Christian feeling here, directed primarily at the Greek Church, but incidentally at all Christian believers. It does not appear that this movement had made much headway, tho in certain places disturbances did occur—religious meetings were interrupted, and the peace and safety of Christians were threatened more or less seriously. The government, however, is distinctly bcaurocratic, and is powerful enough to check such tendencies without difficulty. It did so in this case by means of instructions sent down to all local officials, and also to teachers in the public schools, and to the heads of religious bodies generally, emphasizing the need of a self-restraint and decorum consistent with the national professions and spirit.

This effort on the government's part dates from early in the year. It has since been well supplemented in connection with the joint meeting of Buddhist, Shinto, and Christian adherents, recently held in Tokyo,* the influence of which seems to have gone all abroad throughout the country.

It has lately been reported from America that steps are being taken in Japan to establish a Japanese Christian Church "which will help to popularize Christianity, and cause it to be recognized as a national religion." Nothing at all has occurred to justify this report, and nothing out of which it could naturally have grown, unless it be this remarkable meeting, of which some visitor chanced to hear, and into which he read an intention never intended,

* See August REVIEW, page 573,

COUNT KATSURA
Prime Minister of Japan

Christians of the several denominations are drawing together, no doubt, in their appreciation of the great needs of the time, for joint action in the relief of distress, and for the administration of comfort, and in using advantageously the varied opportunities that offer for the prosecution of Christian work. The Evangelical Alliance is one medium for giving expression to this purpose now as at the time of the *Taikyo Dendo*, or great awakening, of two or three years ago. The Young Men's Christian Association is another. And there is also the association of missionaries centering in the so-called "Standing Committee on Cooperation." To the latter have lately been added the representatives in Central Japan of the Church Missionary Society, the first Episcopalians as yet to take part in this movement. Arrangements have been made under the combined auspices of these three agencies to send Japanese and also foreign "comforters" to be with the soldiers "at the front," tho the date of their departure is not yet fixed.

HON. T. ANDO
President of the National Temperance League of Japan

In temperance work, moreover, the interests of Christians in earnest alliance is centering in an appeal to the spirit of patriotism. Men are urged to save what is spent for the daily dram, and use the fund which accumulates in the purchase of war bonds. Conspicuous in this temperance activity is the Hon. Ando Taro, a prominent Methodist Christian, once the Japanese representative in Honolulu.

The sympathy for Japan on the part of the Christian West,

which is at once so general and so generous, is deepening here the feeling of gratitude which already shows every evidence of having come to stay, and the sentiment is one from which the Church should reap decided benefit in the time to come.

The Perry Memorial, which had its origin in a great meeting held in the Y. M. C. A. hall—a meeting, by the way, which was conducted by Christians, and was largely religious in character—was an early expression of the sympathy which has only grown the stronger as the intervening months have passed, and the forty thousand dollars then raised in aid of the destitute families of soldiers and sailors has been so splendidly augmented from over the sea.

The coming of the band of American nurses to help in the military hospitals has also contributed to the volume of proof of American friendship, and the way the people feel about it has been shown in the nature and persistence of the welcome accorded these good women in the public press and from men and women of every class. Monster meetings were held, and the fêtes and functions to which they were invited day after day bade fair to shut them out wholly from any exercise of their eleemosynary gifts.

Only the other day an offer was made to the army medical staff, for its use, free of charge throughout the period of the war, of a spacious building and grounds belonging to one of the Tokyo missions. It was thought that the place might prove of service for hospital purposes. "There it is," remarked the doctor to whom the matter was first mentioned, as he turned to an associate; "just another evidence of the extreme kindness and sympathy of these people! It will certainly not be forgotten."

There are days of stress and anxiety ahead, long and weary ones, and the additional hospital wards that are being built are already beginning to fill; and what may be seen in Tokyo is typical of the scenes and prospects which present themselves, only in lesser degree, in many other places throughout the empire.

One thing is clear: that of occasions for the doing of deeds of kindness there will be a plenty in the homes of the poor, these homes, many of them, which have contributed virtually their all to the nation's weal—homes, too, to which the wounded son or father may presently be returning. And with the visit of sympathy and material help-bringing there may go, without hindrance, the message of still better things, of the best things of all, which the Christian is commissioned to convey. May the Master's servants be like Him in spirit and in effective ministry in such a day of enlarged opportunity!

WORK FOR THE YOUNG MEN OF CHINA*

BY ROBERT E. LEWIS, SHANGHAI, CHINA
Y. M. C. A. Secretary; author of "The Educational Problem in the Far East"

The men of China! You might attempt to impersonate the subject by thinking of eighty millions of personalities, of men—not jellyfish, but men. The differences between the men of the Occident and the men of the Orient sink almost out of sight after you have gone about the world and have labored in different climes. Their anatomy is practically identical with our anatomy. They have similar headpieces upon their shoulders, in which there are mental processes and battles similar to those which you and I are fighting out. Not only so, but they are men who have hearts. They love ardently, and they hate with all their souls. We sometimes think that the Oriental is stolid and immovable. In his countenance he may be, but not in his heart. His passions take a vital and complete hold of him. They overmaster him. They may be good, or they may be evil passions. We sometimes think of our own as the strongest race, and possibly we are men of the highest ideals, but in the Orient there are men of ideals, and when their ideals take hold upon them, they take hold of the whole man. Eighty millions of men—more men in the Chinese Empire than people—men, women, and children—in the United States of America.

The Modern Student Class

The field of the Young Men's Christian Association among these eighty millions of men divides itself into three natural divisions.

First I would speak of the modern student class. They are gathered together in thirty Christian colleges, in different parts of the Chinese Empire. They are gathered together in thirty government colleges, and universities also, widely scattered, for that is the greatest empire of Asia, and Asia is the greatest continent of the world, and we deal with distances when we deal with Asia. In these Christian colleges about one-half of the students are not yet Christians. In the government colleges Christianity is absolutely tabooed. Not long ago imperial edicts were issued which made it impossible for a Christian student to remain in a government institution of learning, and yet we do not shut those institutions out of the field of our operations. If we can not work in the classroom, inside the halls of the institutions, we will work outside. Our work must go on.

The importance of the modern colleges of China is easily seen from a Christian standpoint. It would be absolutely impossible for men and women from any other Christian nation to evangelize the Chinese Empire. The only way such a mass of humanity can be evangelized is by calling out chosen leaders from among China's sons, filling them with the power of the Holy Ghost, and committing to them the operations of the Church of God among their own people. Where will those leaders come from if not from her colleges? The Young Men's Christian Association, therefore, has taken the colleges of China as a legitimate field of operations, because in them it can train, and in them the Spirit of God can anoint the men who are to be the pastors, the evangelists, the secretaries, the Christian teachers for the Christianization of that heathen empire.

* Condensed from the report of an address.

The work among the student class of China is so difficult that I would scarcely venture upon a discussion of the difficulties here. And yet the work is making headway.

During my first year there, as traveling secretary, there were 646 Chinese students who covenanted in the presence of their fellow students and professors to keep the first half hour every day holy unto God for the study of His Word and for communion by prayer. Mr. Mott says that a larger per cent. of the students in the institutions of China are systematically studying the Bible than in any other country of the world. I wish you might have been in the commercial capital of that empire at midnight two years ago last fall, when the students and the delegates generally were assembling for the great national convention to be held in the City of Nanking, and when you might have seen at midnight 139 of these men going down to the steamer which they had chartered, every man a Christian—students, professors, and business men. They sailed up the Yang-tsi, up to the old southern capital of the empire, and there, meeting delegates from other parts of China, they assembled in the bamboo auditorium, fitted not with electric lights, but with ox-horn lanterns swaying to and fro in the autumnal breeze. I wish you might have read the newspapers (thirteen are published daily in Shanghai), in which they characterized that load of men as the most remarkable that ever embarked on a steamer on the coast of China, and that gathering of Christians as the most influential ever convened in the empire. Christianity and the work of the Young Men's Christian Association is taking hold of the student class in the modern colleges of China.

The Literati

The second division of our field relates to what we usually call the *literati*—that is an Italian word, and is used for want of a better term to define the largest number of students in any country in the world. There are enrolled every third year in the Chinese Empire 960,600 students, for the purpose of passing examinations controlled by the Chinese government. What is the student constituency of the United States? Much smaller in numbers, and much easier of access.

Before Abraham left Ur of the Chaldes to found a family, a clan, a nation for God, China had an educational system, and that system, with some modifications, is in existence to-day. The degree men produced by this system are our field. The literati are important because, first, from them all officials throughout that empire are drawn. Secondly, because the literati of China control the literature of that empire—and I do not hesitate to say they are the most literary people in the world. Literature has a mighty sway in that empire. They control it. In the third place, we take the literati as a a field of labor, because they are the public mentors. They control public opinion in village, in hamlet, in city. If, then, we would control public opinion in China, if we would control the literature of the literary nation, if we would control the political life of that empire, we must win men who are leaders among the literati.

The Great Cities

A third division of our work is in the great cities of China. In a secretaries' council we agreed that it was a fair statement to make that, in addition to the few cities which we have already manned, no city that

had a million people should longer go without a Young Men's Christian Association. We will not speak of the cities of 500,000, or 200,000, or 300,000, or 50,000, or 25,000, but that all cities of a million people in that empire demand and have a right to have Young Men's Christian Associations.

In the Young Men's Christian Associations in the cities we reach students and literati to some extent, but our particular field is the Chinese business man, and he is as keen and capable a man of affairs as any business man you deal with. If your eyes are not wide open, he comes out of the bargain the better of the two, and he is the most honest Oriental business man of whom I have heard. These are business men who deal in large figures as well as in small. They are not staggered by large propositions. The Young Men's Christian Association goes into the cities and attempts to reach those men. What is the environment of the young men of such a city? In Shanghai, for example, the law, the legal systems of eleven different nations prevail: American law rules over Americans; British law rules over Britains; Chinese law rules over Chinese; Russian law rules over Russians; Spanish law rules over the Spanish, etc.—eleven different legal systems prevail in the foreign City of Shanghai. That portion of Shanghai includes about 450,000 people, not speaking of the contiguous walled city and suburbs, making altogether more than 750,000 people. Eleven different legal systems prevail. That means this: that the vices and evils permitted in Orient and Occident are allowed to flourish there. The police report to me that there are 5,301 women of prostitution living in the foreign settlements of Shanghai in 914 houses in that section of the city which Christians are supposed to rule over. Do you see what that means to young Americans coming out to the Orient and settling in the Chinese commercial capital? Do you see what that means to the Chinese business man as he comes to the market city from the interior of China? Not only so, but the foreign settlements of Shanghai are the center of a clandestine slave-trade. Slaves! but no auctions. You do not see them standing upon the block as we suppose slaves are sold. Almost all business is done by the bargain system—a man sees something he wants, and he buys it. So it is with the slaves in China. And they are all women or girls.

The Money Passion

I used to think in traveling on the Pacific coast of America that we were the greatest money lovers of any people. It seemed as tho people in the trains and hotels and everywhere talked money, price, profits—nothing but money. But in the Orient you find the man who is controled, body and soul, by the money passion, and you see what this does for him. It gives him fictitious values; it places fictitious values upon life—what it is to live; upon happiness; upon usefulness; upon his own body; upon his own soul.

Take another circumstance surrounding young men in Oriental commercial cities which may be interesting for us to note in passing. We find a large and increasing class of men who have no religion. Now, that is a very ominous circumstance in the Orient. I believe I would rather have a devout heathen, tho he bows to idols, than to have a rampant atheist who has no God. We have an increasing number of those biatant fellows who go about doing a great deal of damage to young men and to the moral life.

I would like to say a word in regard to the commercial importance of these young men. China has a coast-line about 2,500 miles long. In the north is the City of Tientsin; in the center is Shanghai, while down at the south are Canton and Hongkong. The lines of trade which radiate from those cities show that they absolutely control every dollar of goods exported or imported into China. I wish you could see that great belt of territory, a thousand miles broad in places, and nearly 2,500 miles long, extending from the Pacific Ocean back to the Himalaya Mountains, the foreign commerce of which is controlled by the single city of Shanghai, and you would realize the commercial importance of such a city. We have found in the Orient that the trade routes are the Gospel routes. If Shanghai, Hongkong, Canton, and Tientsin control the commerce of China, they also are the focal points out of which radiate other than commercial influences. Ideals, ideas, and principles are propagated from these great centers. If, therefore, we would accomplish the task of influencing China for God, we must set up temples to His name in which there shall be enrolled young men by the hundreds in these great Oriental cities, whose influence will ramify out through the channels of commerce to the very confines of the Chinese dominions.

Why the Association is in China

Why is it necessary that the Young Men's Christian Association should go into that field? We are in the college field because the educators of China, *en masse*, as well as severally and individually, came to us and said they believed the college branch of the Young Men's Christian Association could cultivate the Christian life of Chinese students better than any other organization of which they knew. Secondly, we are in the colleges because we are the only national, interdenominational organization—or, I might say, organization of any kind—which is pressing upon Chinese students the supreme obligation of giving their lives to China's evangelization.

Why are we in the field among the literati? Because the missionaries have said to us, not once but repeatedly, that in order to win China we must win this great class who fill the offices, who control the literature and public opinion of China, and because they believed the Young Men's Christian Association can cultivate that field to greater advantage to the Christian Church than can any other organization.

Why are we in the city field of China? For reasons similar to those I have already mentioned, and for another: because if China is ever to evangelize herself, she must not only give men (and the Chinese colleges now have 250 volunteers among them), but she must produce the money. In these great commercial capitals there is heathen wealth enough to evangelize China; no doubt of it. Our great opportunity, and one of our greatest perplexities, is to lay a Christian hand upon that money. With God's blessing it can be done.

Are we achieving anything along these lines? We have not attained, but we are attaining. The men in Shanghai have organized a metropolitan association which numbers 1,084 members. During 1901 they raised in Shanghai and expended on their current expenses $8,000 in American currency. During the past year they spent in Shanghai $13,375. Not a single dollar for the maintenance of this Young Men's Christian Association comes from the United States. We do not ask it; we would not receive it if you offered it to us. We have said to those

men from the beginning: "You may have the Young Men's Christian Association, but you must support it," and they are supporting it. Before the European branch in Shanghai was organized, in which there are now 402 members, the merchants and bankers of Shanghai put their names upon a guarantee subscription list which has made possible, from the beginning, a rented association building of brick and stone four stories high, all occupied by the association. It is too small now, utterly outgrown in two years. These men guaranteed, for rent and furniture, $14,960. The last two weeks I was in Shanghai, heathen—not a single Christian man among them—promised $25,000 in land and money toward the location on which they ask Christian men in the United States to erect a building. We only ask for $50,000. It would be a more suitable proposition if I came asking $200,000 or $300,000. Some of the heathen business men came to me and said: "We will build this whole structure." I said: "No; if you will give the money for the land, we will get Christian money for the building." A temple of Christ built by Buddhists! It would not do. They might be preaching Buddhism there five years from now. It would be perilous. By and by, when those men lay their lives upon the altar of Jesus Christ, then there will be money for China's evangelization. There are also conversions to Christianity. The grandson of the Chinese Ambassador to the Court of St. James confessed Christ, and was disowned by his family for it. I happen to think of a man who is one of the best known literary men throughout the Chinese Empire. He edits a magazine that goes into all the great *yamens* in the country. He came upon our little platform in our rented building of the Chinese branch, and stood before an audience there. He told them why he never had believed in Buddhism; why he once had believed in Confucianism, and now why he believed in Christianity. That address not only rang out through that auditorium, but it was published in the magazine of which he was editor, and went through China. In the Shanghai association 250 men are meeting for systematic study of the Bible. We conduct twenty-two Bible classes and religious meetings per week in that association—not mass-meetings, like you do here in many of your associations, but smaller groups.

In some parts of China they do not dare ask in a meeting that all men who would accept Jesus Christ should stand, because, possibly, every man would stand. You doubt that fact. I know a thousand missionaries in China. I have traveled north, south, east, west. They tell me the time is coming when our greatest peril is going to be a mass movement. Mass movements in Europe brought on the dark ages. We could duplicate that situation in China now if the nation should embrace Christianity too rapidly. There are mighty problems. I might press them upon you, but probably it is not necessary. We are perfectly willing to be out there on the firing-line of your Christian battle, providing we know that we are supported by the strong columns here at home.

THE JAPANESE PRIME MINISTER ON THE WAR AND RELIGIOUS LIBERTY IN JAPAN

AN INTERVIEW WITH COUNT KATSURA*

REPORTED BY REV. WILLIAM IMBRIE, D.D., TOKIO, JAPAN
Missionary of the Presbyterian Board

The friendship of the American people for Japan (said Count Katsura) has continued unbroken for fifty years, and its sympathy with the nation in the present crisis of its history is most grateful. These are things which Japan will not forget. I notice, however, occasionally, even in articles which express a cordial desire for the success of Japan in the war now in progress, a shade of solicitude regarding the future. There is a vague fear that perhaps, after all, Japan is not quite that she is said to be; and at least an apprehension, in case she should attain to a position of leadership in Eastern Asia, that her influence might be exercised in ways injurious to the rightful interests of Western nations, and in particular to the extension of the Christian religion. . . .

The object of the present war, on the part of Japan, is the security of the empire and the permanent peace of the East. That such a war is necessary is plain. No one can look at the map and recall the course of Russia without seeing that that course is an imminent peril to Japan, and that the peril must be met without delay. No less clear is it that Russia is, and if allowed to be will continue to be, the great disturber of the peace of the East; and that there can be no permanent peace until she is put in bonds which she can not break. Regarding this also there can be no delay. Therefore, I say that the object of the war is the security of the empire and the permanent peace of the East. . . .

But the war is not a war for the supremacy of race over race, or of religion over religion. With differences of race or religion it has nothing to do, and it is carried on in the interests of justice, humanity, and the commerce and civilization of the world. . . .

Immediately upon the opening of hostilities, communications were sent to the recognized representatives of all the religious bodies in the country (Buddhists, Shintoists, and Christians alike), asking them to take pains to discountenance any wrong tendencies among the more ignorant of the people. Among the points emphasized by the government are these: That the war is one between the State of Japan and the State of Russia; that it is not waged against individuals; that individuals of all nationalties, peacefully attending to their business, are to suffer no molestation or annoyance whatever; and the questions of religion do not enter into the war at all. . . .

The imputation is made that if Japan is successful in the present conflict, the day will come when, to serve her own ends, she will not be above utilizing the antiforeign spirit that is now lurking among the masses of China—the spirit that held the legations in Peking in peril of life; that massacred hundreds of helpless foreigners and Chinese Christians, and that brought deep anxiety and sorrow to the whole world. . . . No candid man can say that in all that trying time Japan was derelict in the performance of her duties, and no one has a right to insinuate that in the future she will be less broad-minded, less honorable, less humane, or

* Condensed from the *Japan Mail*, May 27, 1904.

less the friend of the civilization of the West, than she was when her army went to the relief of the foreigners besieged in Peking. Many think that, in some respects, it would be an advantage to Japan in the present war to have China for an ally. But those who are rightly informed know that from the very outset of the war and ever since, Japan has steadily endeavored to limit the field of operations and to preserve the neutrality of China. And one great reason for this has been precisely to avoid the danger, with all its terrible possibilities, of fanning into a flame the antiforeign spirit in China. When, therefore, Japan says the permanent peace of the East, she does not mean the East in arms against the rightful interests of the West or the civilization of the world.

The argument against Japan is sometimes put in this form: Russia stands for Christianity and Japan stands for Buddhism.

The truth is that Japan stands for religious freedom. This is a principle embodied in her Constitution, and her practise is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city and in almost every town in Japan, and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other as freely as such a thing might be done in the United States, and without attracting much if any more attention. There are numerous Christian newspapers and magazines which obtain their licences precisely as other newspapers and magazines, and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere; and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These associations are allowed to "own and manage land, buildings, and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." It should be added also that they are incorporated under the article in the Civil Code which provides for the incorporation of associations founded for "purposes beneficial to the public"; and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such associations. In passing it may, perhaps, be worth while to ask the question, How far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan I do not know, but it must be a large number, with a much larger number who are Christian in their affiliations.

The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals, and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. These are facts patent to all, and therefore I repeat what I have already said: that Japan stands for religious freedom. It is hardly necessary, I think, to point out that to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan. What, then, becomes of the argument that Russia stands for Christianity and Japan for Buddhism?

But sometimes the argument against Japan is stated in this way: There is a general idea that Japan holds, in common with the West, the great fundamental elements of the civilization of the West; but this is a very superficial view of the case. . . .

Now it is quite conceivable that a nation might accept certain of the products of the civilization of the West, and at the same time value very lightly its characteristic principles. The newspaper, for example, is a product of the civilization of the West, and yet a nation might have its newspapers without having anything of the freedom of the press. . . .

One of the essential elements of the civilization of the West is the education of the West. That Japan has accepted with all her heart. Students in Japan are taught precisely the same things that students in Europe and America are taught, excepting that little attention is paid to Latin or Greek. This education is given through a system beginning with the kindergarten and extending to highly specialized university courses. . . . This is the system sustained by the government. It may not be perfect, but Japan has searched and is searching the world over to find the best, and she is doing all in her power to solve a problem that presents many difficulties. In addition to the government system there are many private institutions, some of them of a high grade. Every child in Japan, unless exempt for specified reasons, is required to complete the primary school course. Education is yeast, and the education of Japan is the education of the West.

Law, and the administration of law, and in particular the rights of the individual under law constitute, as any thoughtful man will admit, a dominent element in the civilization of the West. Since the beginning of the Era of Meiji, Japan has entirely remodeled her laws, both criminal and civil. This was done after a most painstaking study of the laws of Europe and America, with the aid of foreign experts, and Japan has no reason to be ashamed either of her laws or of the administration of them, even when judged by the standards of the West. Japan also accepts her place among the nations of the West as bound by the principles of international law both in peace and in war, tho she regards a judge, sitting in highest court of arbitration in the world, as exceeding his duties, when he introduces into his judgment uncalled-for criticism of a nation in no way connected with the case under consideration.

Perhaps there is nothing more peculiarly characteristic of the civili-

zation of the West than government under a Constitution, tho there are nations which belong geographically to the West in which a Constitution is not regarded as advisable. Japan has a Constitution which provides for an Upper and a Lower House, through which the will of the people finds expression. In one particular also the Constitution of Japan has, in the eyes of Japan, a peculiar glory. It was not, as has been the case in many countries, the fruit of a long struggle between the nation and the throne. It was the gift of the emperor—freely given, gratefully received; a sacred treasure, which both alike will guard with care. . . .

The object of the war, then, on the part of Japan is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the commerce and civilization of the world. With differences of race or religion it has nothing whatever to do.

A TOUCHING APPEAL FOR A TEACHER*

FROM CHINESE VILLAGERS

To the aged and honored church teacher. We respectfully and humbly approach you. We are the inhabitants of a mean and wretched village, who, all our lives, have been oppressed by idolatry. We are like people sitting in a dark house without a single ray of light. We have fortunately met with your teacher. He came through our village and saw several of us together. Wishing to save us, he earnestly preached the doctrine. We, having heard his words, know there is a Savior who can save our souls, redeem our sins, and deliver us from walking in the wrong road. So now we are like men who have had a glimpse of the sun and of heaven. We are afraid if we can not have the teacher always with us, and hear more of the doctrine, we shall always be men of hell.

We earnestly besought the teacher to remain in our village, that he might teach us ignorant men, and open our hearts, lest we lose the light of the Gospel. He said he could not without your permission. We know how difficult it is to build a large church, but we do not ask you to do that; we will get our own room and the furniture necessary, and will not trouble you in any way. Some of us might manage to go for worship to Sungâ (eight miles away), but the women and children can not go so far; besides, if we had a church here we could come every morning and evening to learn, and so run away from the devil and get near to God. This would be a great advantage. Sometimes one of our rich men will bestow alms and take care of the bodies of the poor around him. Our souls are more important than our bodies, and we earnestly ask you to take care of them. Our great hope is that you will let the teacher come and have a school here, that our women, and girls also, may hear the doctrine and become children of God. You need not fear that we want to trouble you about any other things. We beg you not to sit still and let us be lost, but do let the teacher come, that we may know how to walk the heavenly road to life. If you do this, it will be like creating us anew, and will bring praise to the Savior; if not, we can not enter the happy heavenly place. The report of your love is spread abroad. Do stretch forth both your hands to help us; do not fold your arms and let us go to perdition. In a letter it is difficult to express all our hearts feel, but your permission would be valued as a gift of a thousand pieces of gold.

* The following translation of a request from some Deng-uong people for a catechist was sent by the Rev J. B. Carpenter (C. M. S.), of Hok-chiang, Fu-Kien, who writes: "This place is in the Hok-chiang district. I am now sending the Gu-leng catechist there each week, and a real work seems to be going on. I visited the place about a month ago, and found their room packed with people who had learned a good deal in so short a time, and were anxious to learn more of the good news of Jesus Christ."—*Church Missionary Gleanor.*

EDITORIALS

Cave-blindness in Missions

Animals that live in the gloom of a cave lose some of their keenness of sight. So long as there is little to be seen they do well enough. But with more light for seeing or more objects to be seen they fail. It is not our genius, but that of Bacon, which applies this fact to the illustration of the effect of narrowness upon processes of the mind. One who lives and sees in the semi-light of a cave must think in a narrow sphere.

That this cave-blindness is a danger in observing or trying to describe missions appears in many current attempts to convey information on missions. For instance, a returned missionary, in addressing the students of a Denominational college, remarked: "I have not the honor to be under the Denominational society, but I have seen so much of your denominationalist missions that I can give quite an idea of their work." Afterward one of the students came to the missionary, saying: "If you are not under our Denominationalist Mission Board, pray what are you? I did not suppose that *there was any other missionary society but ours!*"

A writer in one of the missionary magazines desires to show the need of increased effort in India. The desire is good, and the need is pressing. But the means used to bring home the need to the reader's mind are defective. The writer says that Patna, a city of 135,000 inhabitants, has but 2 missionaries, and Cawnpur, with 197,000 people, 10 missionaries. He must have lacked power to perceive recent things or power to perceive things beyond the limit of his own little church group. He certainly lacked power to perceive the fact that in evangelism the native worker weighs about as much as a missionary. At all events, the facts, which ought to be correctly given when argument is to be based on them, are that in Patna there are 9 missionaries and 11 native workers, and in Cawnpore and neighborhood, 29 missionaries and 104 native workers.

Once more: A metropolitan weekly directly declares and indirectly implies by its name a purpose to enlighten its readers upon all sorts of Christian work. Being desirous of emphasizing the duty of the Church to preach Christ to Mohammedans, and being also affected with cave-blindness as to matters beyond its denominational limits, it published, not long ago, the following extraordinary statement: "The only mission to Islam in all the world is the Presbyterian Mission in Persia." It then bases its lecture to the church upon that text. The lecture is needed. But it loses all persuasive force and sets up a violent reaction as soon as one discovers that its text is rubbish—a mere fragment of glass, to which some one afflicted with cave-blindness has given the setting of a diamond! In fact, a dozen denominations besides the Presbyterians are laboring among Mohammedans. Some 50 missions to Mohammedans can be counted up. They are found, like the one noted by this cave-blind editor, in Persia, Turkey, Arabia, Beluchistan, India, Malaysia, Egypt, the Soudan, the Barbary States, Nigeria, British East Africa, and the Uganda protectorate.

No one will believe in the possibility of carrying through a scheme of evangelization which assumes that the burden of it has to be borne by one group or one sect. Whoever can not recognize another missionary society as quite as

worthy of notice as his own, or can not rate the achievements of other missionaries as highly as those of his own denomination, or feels that the duty of evangelization is not well performed unless his own religious kin are performing it, throws stumbling-blocks in the way of missions.

The Kingdom of our Lord Jesus Christ is to possess the whole earth. But cave-blindness in those who champion missions obscures this glorious fact. D.

British and Belgians in Africa

One has but to contrast the condition of things in Uganda with that on the Kongo, to realize the difference between government for the sake of the governed and that which is solely for the sake of the pockets of the governing classes. The King of Belgium is despised as selfish, and his government is condemned as barbaric. No amount of improvements in the way of railroads and such signs of material progress can offset oppression of weaker men and women. Let the governments of Europe and America demand and insist on an investigation, and let them appoint a sufficiently powerful and impartial commission to see that the needed reforms are carried into effect. *

The Missionary's Personal Influence

The *Indian White Ribbon* vouches for the truth of the following story, which should certainly lead us to consider the influence of our example on others, and the possible evil which may come from self-indulgence in seemingly harmless and trifling things. The incident is as follows:

A missionary addicted to the use of tobacco led a young Japanese Prince to Christ. For sevearl months the convert seemed very happy. One day he said to the missionary:

"Sir, sometimes it is in my heart to wish that you had never come to Japan, for you are a stumbling-block in the way of my friends. There are five or six young men of the royal family who are my close associates, and I tried earnestly to persuade them to accept the Christian religion, but they say they have no faith in it, for you, who are its exponent, do not live in accord with your doctrine. You preach about one Paul, who said the body is the temple of God, and His Spirit dwells in it, and it should be kept pure, which is a reasonable service, but you defile it in every way by the use of tobacco."

The missionary was amazed, and said:

"If you can prove to me that this is true, I will never touch tobacco again while the world stands."

The prince ran from the room and quickly returned with the young men, his princely friends, who all declared that the testimony of the prince was true. The missionary unhesitatingly brought the remainder of his cigars out and destroyed them in the presence of the young men, vowing never to touch tobacco again. The young prince hurriedly left the room again. Returning in a few minutes, he brought a package carefully wrapped up in paper, which he proceeded to unwrap, disclosing the stump of a cigar.

"I used to watch you as you walked up and down the orchard smoking, and one day saw you throw away this piece of your cigar. I took it up, and, carrying it up to my room, placed it where all Japanese place their gods—over the doorway—and every day I would kneel under it, and pray my God to deliver you from your god—tobacco. My prayer has been answered."

In the course of time the prince had the happiness of seeing all his young friends accept the religion of Christ.

We do not sit in judgment upon those who have habits not condemned in Scripture, but which we believe would be detrimental to our own character and usefulness. We are, however, convinced that all such matters should be decided in the light of the principles found in Romans xiv: 19–23.

BOOKS FOR THE MISSIONARY LIBRARY

THE BETTER NEW YORK. By William H. Tolman and Charles Hemstreet. Illustrated. xiv. and 320 pp. $2.00 *net*. The Baker & Taylor Company, New York. 1904.

The City of New York declares with great roar of labor and din of struggle its chase after the dollar, and it advertises with glitter of tinsel and witchery of music its pursuit of pleasure. One may think these the characteristic features of life in the city. But in every district, almost in every street, quiet, self-forgetful, kindly people are always working to improve the conditions of life for those who would otherwise be conquered by their environment. Such people have an influence far beyond their means, for the wealth of the city is behind them. "The Better New York" is a guide-book to the good works of the people of the great city, both in their corporate, municipal capacity, and in their individual quality as Christian or Hebrew, Roman Catholic, Protestant, or agnostic. A good Index admits the student instantly to the complicated mazes of each class of beneficences, delicately drawn and artistic vignettes fix in mind the more important landmarks, while flexible covers woo the sauntcrer to let the book have a place in his overcoat pocket.

As a guide to the city, this book should be read first by every visitor, and it will generally make search for another guide needless. It is a kindly garrulous friend, with a chatty description of every humane and benevolent undertaking in each district, and with a trick of remembering at the right moment the historic traditions which cling to almost every street corner. It is a unique work, full of surprises; and for planning and composing it the Institute of Social Service deserves well of the city. D.

STORY OF COMMANDER ALLEN GARDINER. From His Diary. With an Account of the Opening of Ecuador and the Work of the Gospel Missionary Union. 16mo, 108 pp. Gospel Union Publishing Co., Kansas City, Mo. 1904.

The story of Captain Gardiner's missionary work in South America is a remarkable one, and should be familiar to all Christian readers. It is here gathered in compact form from his diary, the pages of which were scattered in various places for some time after his death. They were finally brought together, however, and are now carefully preserved in London. His adventures, hardships, perseverance, and progress among the degraded natives of Tierra del Fuego, make stirring reading, and are a standing proof of the power of Christ to induce self-sacrifice and to convert even the lowest of human beings. *

Missionary Picture Postals

The REVIEW has undertaken to supply what we believe will be a most useful means of advertising missionary meetings in our churches and societies. A set of 32 *Missionary Picture Postal Cards* have been issued, with striking half-tone reproductions from photographs of scenes in mission lands at home and abroad. They include unique views and portraits from Japan, Korea, India, Laos, China, Tibet, Persia, Turkey, Arabia, Central America, South America, Mexico, Alaska, Africa, Islands of the Sea, and the West Indies. Space is left for a personal message, or for a written or printed announcement. They are so attractive that they demand attention, and will not be cast aside unnoticed. The cardboard used is not wholly satisfactory, but will be improved in later editions. The price is so low that any society, mission band, or church can use them to advantage. We believe it will pay those interested to send for samples. Price (one kind or assorted), 1 cent each, 10 cents a dozen, 75 cents per 100. MISSIONARY REVIEW, 60 East Twenty-third Street, New York. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Evangelistic Campaign in St. Louis The Presbyterian Evangelistic Committee having in charge the Gospel work during the World's Fair season in St. Louis, is conducting an average of eight meetings a day in tents, auditoriums, in shops at the noon hour, and with the Gospel wagon. Not less than three thousand people are being reached daily, a large percentage of these being non-church goers.

Three tents are in operation in the east end of the city, and at one point a large shed is being used. The Gospel wagon is employed at two or three points every night in the down-town districts. Admission has been secured to some of the largest factories in the city, and at some of these meetings there has been an attendance of nearly one thousand working people.

During the month of July Sunday-afternoon meetings were conducted in the auditorium of the Christian Endeavor Hotel. Definite results are being secured at all of these meetings, an average of fifty persons accepting Jesus Christ every day.

REV. CHARLES STELZLE.

Work for Jews at St. Louis Exposition St. Louis, with its 50,000 Jews, has one mission, The Friends of Israel Union Mission, 821 Washington Street, whose sole object is to preach the Gospel to the Jews. None can assert that the workers are too many, but especially not when it is taken into consideration that during the World's Fair period thousands of Jews from all parts of the world will be added, for a longer or shorter time, to the Jews resident in the city of St. Louis. Recognizing their duty and accepting the most favorable opportunity of reaching these numerous Jews with the Gospel, an Evangelistic Committee to the Jews for World's Fair Work has been organized. It consists of well-known St. Louis ministers and laymen, and its chairman is Dr. Harris H. Gregg, the widely known pastor of the Washington and Compton Avenue Presbyterian Church. Hebrew Christian ministers and missionaries from other parts of the country are cooperating with Mr. Lev, the missionary of The Friends of Israel Union Mission. Gospel meetings are held, in personal approach the glad tidings of salvation in Christ are proclaimed, and much Christian literature is distributed among the Jewish visitors to the World's Fair, who gladly receive it. Similar efforts, blessed with great success, have been made at the great expositions of Paris and Berlin, so that the St. Louis friends of Israel are not undertaking an untried work. We recommend the effort to the prayers of our readers.

M.

"Ships of Peace" In connection with the recent sailing of *Morning Star, No. 5*, Rev. E. E. Strong writes thus, in the *Congregationalist*, concerning missionary ships in general:

Since the day when on the Lake of Galilee Jesus asked His disciples to provide a small ship for His service, a great many vessels, large and small, have been commissioned to do Christian work in the world. No complete catalog of them could be given here. Four vessels bearing the name of the *Harmony* have been employed by the Moravians of Europe for their work in Labrador and Greenland; also four ships called the *John Williams* have been built by the London Missionary Society for the Southern Pacific. The Society for the

Propogation of the Gospel has sent several vessels to work in the southern seas, and the American Board has just sent out its fifth *Morning Star* for service in Micronesia. At present there are several missionary steamers on the inland waters of Africa, Lakes Victoria, Tonganyika, and Nyassa, as well as on the Congo. What a stirring sight it would be if all the missionary vessels now sailing under the flags of different nations, but over all having the banner of the Cross, were to be anchored in a single harbor! We should want to change the wording in our song, and make it:

> Like a mighty *navy*,
> Moves the Church of God.

What Park College Has Done for Missions Not far from Kansas City, Mo., Park College was founded, in 1875, by Rev. John A. McAfee, has had a wonderful growth, and has a present enrollment of 406 students. All college students are professing Christians, while less than a dozen of those in the academy are professedly out of Christ. Two hundred and forty-seven of the alumni are men, 246 women. The teaching profession has claimed 118; the ministry, 135; foreign missions, 46; 11 more have offered themselves to the foreign mission board for commission this fall. They are now residents in 34 States of our Union, and in Africa, Australia, Bulgaria, Canada, Chili, China, India, Japan, Korea, Laos, Mexico, Persia, Siam, and Scotland.

Summer School of Missions at Northfield A summer school for the systematic presentation of various phases of foreign missionary effort was held last July at Northfield, Massachusetts. The school was under the auspices of the Interdenominational Conference of Women's Boards of Foreign Missions of the United States and Canada, and was largely attended by those interested in missions. There were lectures, Bible classes and discussions as well as missionary study courses and lectures on Dr. Griffis' "Dux Christus," the new study book on Japan, by the author, and also by Miss L. M. Hodgkins, Mrs. William A. Montgomery, and Prof. T. H. P. Sailer, Ph.D. Altho no plans have as yet been made, it is probable that similar schools will be held in future years.

The missionary speakers at the August conference were also unusually interesting and represented the world-wide field. *

A Business Firm Applying the Golden Rule This item from the *Religious Telescope*, if not distinctively missionary in theme, nevertheless sets forth the Gospel spirit which prompts to evangelizing effort:

The National Cash Register Company, of Dayton, O., which has a world-wide reputation for dealing most generously and intelligently with its employees, has just given another proof of its whole-heartedness in this direction. On June 30, at a great gathering of the employees of the company, President Patterson made the following announcement: "For all heads and assistant heads of departments, foremen and assistant foremen and their wives, about 400 in all, the company will pay their fare to St. Louis, $11 each, or $4,400 in all; their sleepers, $4 each, or $1,600 in all; 50 cents for each of the days they will be there, admission to the grounds, or $2,400. But we want to do a little more than this. We have 600 young women, and we decided to-day that we wanted them to go very much, and because we want them to go we are going to pay their fare to the Fair and back. We want them to stay at least five days, during which time we will pay their admission to the Fair. Each fare will be $8, and admission to the grounds will be $2.50, $10.50 each, or $6,000 in all." Such generosity of a great firm toward its employees has no parallel in the history of this or any other country.

A Large Sum Wisely Bestowed

By the will of the late Mrs. Sarah G. Ball, of Fort Worth, Texas, $240,000 are bequeathed as follows:

Twenty-five thousand dollars to the Fort Worth Broadway Presbyterian Church, $25,000 to the First Presbyterian Church of Galveston, $15,000 to the Galveston Orphans' Home, $15,000 to the Letita Rosenberg Home for Old Women, $75,000 for missions, $75,000 for the Austin Presbyterian Theological Seminary, $10,000 to the Young Men's Christian Association of Galveston, given as an endowment fund to the respective boards of trustees, the principal to be invested by them for the benefit of the respective institutions, the increase to be used by the trustees as thought best by them. The bequest for missions provides that the $75,000 be turned over to the Board of Trustees of the General Assembly of the Southern Presbyterian Church as an endowment fund, to be distributed as follows: $25,000 for the Executive Committee of Foreign Missions, $25,000 for the Executive Committe of Home Missions as an endowment, $25,000 to the Executive Committee of Sustentation as an endowment.

A Mission in the Great Smoky Mountains

The Society of Soul Winners, who are undertaking undenominational religious work in the mountain regions of the South, have a field which includes 86,000 square miles of mountains with 2,600,000 inhabitants, nearly all of Scotch-Irish and Anglo-Saxon descent. Nearly half of these people dwell in regions so remote as to be unreached as yet by any of the Home Mission Boards, and it was to help teach these scattered peoples that in 1897 a little company of men and women undertook to reach them along lines more nearly those of the Sabbath-school Union and the Bible Society than of denominational missions. From one evangelist, with which the work began, in five years the number has increased to sixty eight. None of them are paid more than living expenses, many receiving only $15 and none more than $30 a month. The president is the Rev. Edward O. Guerrant, D.D., of Kentucky. The society is supported entirely by voluntary offerings.—*Christian Work.* *

The American Bible Society Report

The eighty-eighth annual report of the American Bible Society shows total receipts of $496,194. The total issues of the year, at home and abroad, amount to 1,770,891. Of these 929,823 were issued from the Bible House in New York, and 841,068 from the society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria, and Turkey. These figures show a decrease from those of a year ago amounting to 222,667 volumes, 159,036 of which is on the foreign field. The total issues of the society in eighty-eight years amount to 74,441,674.

EUROPE

Salvation Army Jubilee

Among the notable gatherings of the year must be named the Great International Congress of the Salvation Army in London, its activities now extending to the ends of the earth, and carrying blessings to well-nigh every land. The increase of ten years is given as follows: Societies, from 4,533 to 7,210; officers and cadets, from 7,200 to 9,539; local officers, from 19,672 to 45,300, and social institutions, from 222 to 420. As the *Congregationalist* well suggests:

Few reversals of judgment in history are more complete or more dramatic than present praise of the army contrasted with early condemnation of or contempt for it. General Booth, with all his shortcomings as an arbitrary commander, must be reckoned as one of the great constructive, organizing

minds of his time, and the army as a vital, redeeming force in society. Its **only rival** in international and cosmopolitan scope of work is the Church of Rome; next to these, and not so very far behind, we should rank the International Y. M. C. A.

The Mildmay Mission to the Jews This organization was launched in London twenty-eight years ago as a small branch of the Mildmay Institution, by the Rev. John Wilkinson, the present director, and father of Mr. Samuel Wilkinson, superintendent, who is expected in this country to give a series of lectures and lantern exhibitions in various cities, beginning with the conference of the Chicago Hebrew Mission, September 6 to 8. This mission is now one of the largest and most important missions to the Jews in London. It has an annual expenditure of about $50,000 in support of its large institutions. A very important branch of the work is the free distribution of the Hebrew and Jargon New Testaments, of which over 1,000,000 have been scattered in various parts of the world, and a large portion over the great field of Russia.—*Jewish Era.*

Religious Crisis in France There is a growing sentiment for the separation of State and Church in France, and we believe that this is bound to come. There is also a movement for the closer affiliation of Protestants. All the churches are urged to unite, and a federation committee has been appointed by the General Synod of the Reformed Church. The following basis of union has been proposed:

1. The Reformed Church of France invites all the churches, free or connected with the State, to form a fraternal alliance on the basis of the Reformation.

2. This alliance will leave intact the principles, discipline, liturgy, and organization of the different churches.

3. The immediate purpose is to protect the freedom and the rights of all the churches which are united in the league.

4. Its object is also to form an inner alliance of the Protestant churches for works of charity and love.

5. A special committee shall act as the agent of the united churches.

This has met with some favor, but also with opposition. Pasteur Saillens, of the Baptist Church, says that the dogmatic basis of the league is too vague, as it should at least be that of the Evangelical Alliance, especially in its declarations on the subject of the divinity of Christ, His resurrection from the dead, and the absolute authority of the Scriptures.

A newly organized "Permanent Commission" has sent out a general appeal to the churches to redouble their prayers and strengthen their faith, that the Protestants may be able to meet the crisis successfully.

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Work of the Leipsic Society This organization dates from 1836, and has work in India and Africa, done at 55 stations and 253 outstations, by 67 male missionaries and 629 native toilers. The native Christians number 21,749, and the pupils in the schools, 11,036.

ASIA

A New Station in Arabia Kuweit, the latest British protectorate in Arabia, has recently been opened as an out-station of Bahrein. Our correspondent, Dr. S. M. Zwemer, writes that the work there is progressing favorably under the care of the colporteur Salome Antoon, a Mosul Christian, trained in the C. M. S. mission at Bagdad. Dr. Zwemer says:

As Kuweit has a much drier climate than Bahrein or Busrah, we

anticipate no interference with work on the score of health.

Visitors frequent the house, and I had two interesting conversations with a Jewish rabbi. Another visitor was a Moslem mystic, whom I had met at Bagdad several years before.

Our Bible-shop at Kuweit is in a splendid location near the main bazaar and opposite to the principal mosque. Two motto texts in Arabic tell the passer-by that "With God all things are possible," and that "In God we put our trust." I found these beautiful words among the Koran texts which a Persian shopkeeper kept on sale in gilt frames, and put them up. There seems to be a call for educational books and stationery. Bible sales have been good, and our colporteur has managed to do a great deal of canvassing without awakening much opposition. *

A Hindu Restive Under Caste Rules

It is more and more evident that orthodox Hindus are opening their eyes o the serious and manifold evils of caste. As proof and illustration, we find the *Indian People* saying:

Perhaps there is no religion so bewildering in its interminable intricacies and worship as Hinduism. There is no system of belief which you can designate as Hindu, as popular Hinduism goes. In fact, a Hindu may believe whatever he likes, so long as he follows certain rules of eating and drinking. Hinduism, in short, has come to mean caste. Break the caste rules and, however orthodox your belief might be, you are no longer a Hindu. Preserve the rules of caste strictly and scrupulously, and you can remain a Hindu, in spite of your heterodox beliefs. . . . Caste is also terribly handicapping us in the direction of political progress. There can be no true patriotism, no national unity so long as even the best and noblest of educated men take pride in being the members of as exclusive a coterie as possible. As Mr. Ranade once remarked. the holiest and best man is he who will not allow the shadow of even his nearest and dearest friend to fall upon his food. There are castes and sects within castes, in every deep there is always a lower deep. You have to count them not by hundreds, but by thousands. There are certain Brahman castes in Upper India in which the husband can not eat the food cooked by his wife, if she happens to belong to a sub-caste below his in the social scale. Can human stupidity go further? And as long as these innumerable sub-divisions with their thousands of petty and harassing differences last, we can not have any patriotism, any nationality.

The Bible in India

Interesting reports are coming of the observance in many parts of India of the centenary of the British and Foreign Bible Society. Special services were held in Bombay, Calcutta, Madras, Lucknow, Bangalore, and at other central points. Emphatic testimony was given at all these meetings as to the wonderful influence which the Bible has had upon the life of multitudes of people in India, including many who are not enrolled among the number of Christians. A striking incident is related by the British Resident of Mysore, Sir James Bourdillon, illustrating the power of this Word of God, even when possessed but in part and with no one to expound it. The story, as told by Sir James Bourdillon, is as follows: "Some 25 or 30 years ago there lived in the northern part of the Bhagalpur District of Bengal a fakir who had made a great name as the teacher of a new religion; his disciples increased until he had a considerable following. Attracted by his reputation, a missionary of one of the German societies sought out the man and induced him to explain his teaching. When he had done so the missionary exclaimed: 'Why, you are teaching pure Christianity!' and begged for further explanation. It then appeared that the fakir's teaching was based upon a sacred book in his possession, and after further pressing he

produced from its hiding-place a tattered copy of one of the Gospels in Hindu, which had somehow come into his hands. The end of the story is that many of the fakir's followers, after further instruction, were baptized into the Christian Church."—*Missionary Herald.*

Wholesale Presbyterian Union "The Presbyterian Church in India" is the title proposed for the native Church which will be established next December in Allahabad. The Presbyterian Alliance embraces 10 Presbyterian bodies carrying on missions in India, from England, Scotland, Ireland, Wales, Canada, and the United States. The large results of this mission work, in native churches and ministers, are now to become a separate and native Church of Christ. They speak 8 languages. A confession of faith, a constitution, and canons have been prepared, translated into all the languages, and to be adopted, or amended and adopted, in the formation of a General Assembly.

A Notable Conversion in India Lord Radstock recently wrote the following account of signs of the progress of Christianity in Calcutta:

On all hands there seems to be "a sound of abundance of rain" coming. Large numbers of educated natives are in a state of inquiry, and the prejudices against Christianity are fading away. Indeed, the criticism one hears is not against Christianity, but against the lives of many who bear the name of Christ; while those who, like the present Lieutenant-Governor of Bengal, boldly speak for Christ on all occasions, and live the Christian life, have the respect of most devout Hindus. What strikes me most, after having been fourteen years away fron Calcutta, is to see how much there is of seeking after God among Hindus; even where, as yet, there is not "faith in our Lord Jesus Christ," on all sides one hears of inquiry. On Saturday last 1,800 Christians gathered in Calcutta to praise the Lord. All races were there, and all classes from the Lieutenant-Governor to the humblest native Christian. There was one person there whose presence, we trust, will be the opening of a new chapter in missions.

The Swami Dhamsananda is an ascetic of the highest caste of Brahmins, who has 2,000 disciples among the educated people of Bengal. Seventeen years ago he heard at a meeting at Delhi—in an English evangelist's meeting—"I am the True Vine." He became an inquirer, learned Hebrew and Greek to read the Bible, Arabic to read the Koran, traveled in England, America, Australia, spent much time in Rome, went to Constantinople, Mecca, and now, after seventeen years, is witnessing that, having tested Hinduism, Buddhism, Mohammedanism, Theosophy, he has found rest in Jesus. After his baptism, he intends to show that a passage in the Vedas, where there is a prophesy that God would be a sacrifice to cleanse "spotted men," was fulfilled in Christ; that the teaching of Abraham in Genesis xxii., "God will provide Himself a Lamb for a burnt offering," is the message for the Mohammedans, who acknowledge Abraham as one of their six prophets, and the fire purification of Parsees is fulfilled in the coming of the Holy Spirit. He has been a pilgrim to 230 holy places, the dust of which he carries in an amulet, and will be a mighty witness to Christ.

Sir James Bourdillon on Bengal Missions At the Missionary Conference of the South India Missionary Association, Honorable Sir James Bourdillon, K.C.S.I., the British Resident in Mysore, presided at one of the sessions, and, after highly commending the evangelistic, medical, and educational mission work in India, continued as follows:

I have no time to enlarge on the influence for good that is exercised by every mission station in an ever-increasing circle: if they do nothing else, and if no apparent fruit is gathered in, they present at least an example for the respect and affection of the non-

Christians around, and are lights shining brightly in the darkness, so that even those who do not share their belief at any rate respect and admire them for their blameless life, their devotion, and their catholic charity. In times of trouble and distress, in plague, calamity, and famine, the teaching of the schoolroom and the pulpit is carried into practise, and I believe that the object-lesson of the missionary's life often does as much to commend the Gospel which he preaches as the words which fall upon the careless ears of the bazaar.

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Christians in Travancore and Cochin

According to the C. M. S. *Intelligencer*, Travancore and Cochin may be called the garden of India as regards the number of Christians, for they represent more than one-fifth of the population.

They are 900,000 out of a total of some 4,000,000. Roman Catholics number 600,000; Syrian Christians, 200,000; and Protestants, 100,000, of whom 60,000 are connected with the London Missionary Society in South Travancore, and 40,000 with the C. M. S. The stations in Travancore and Cochin have increased since 1890 from 152 to 212, the clergy have about doubled in number, the lay agents have advanced from 264 to 655, schools from 189 to 290, schoolboys from 5,000 to 9,000, and girls from 1,300 to 4,000, baptized Christians from 22,000 to 40,000. These 40,000 may roughly be classed as follows: Those whose parents or ancestors were Syrians, 6,000; those converted from Hindu caste people, mostly Chogans, or descended from converts, 6,000; Hill Arrians, 3,800; and the remainder, the great bulk of the whole, little short of 30,000, are from the depressed classes, the lowest of the low, the outcasts who have been treated worse than dogs.

What Grace Did for a Brahman Woman

The Student Volunteer report tells of a convert of the Methodist mission at Madras, an exceedingly attractive young lady, a very high-caste Brahman of immense wealth and exalted social position. She was a sincere and devout idolater, but had no peace until she gave herself to Jesus. Neither the entreaties nor the threats of her grieved and angry kindred could bribe her or terrify her to deny her Lord, and so with bitterest imprecations they disowned her, and publicly celebrated her funeral rites. Now this child of luxury is content to labor with her hands to earn honest bread; but her chief joy is to serve as a Bible woman, telling others, even those of low caste, from whose touch she once shrank with horror, of Him who died for our salvation.

Some Exceptional Hindu Women

The Ho are an aboriginal tribe in Chota Nagpore. Their women are indeed a marked class among the women of the land. They seem to be unique in every respect. It is said that the Ho men are admirable specimens of the "noble savage," but that the Ho women are stronger, larger, and finer looking. These remarkable women do not marry early, and many of them do not marry at all. It is probable that such women are amply able to look out for themselves. At any rate, their fathers put such a value upon them that they do not always make a matrimonial market. The Hos seem remarkable in other ways. Truthfulness and honesty, it is said, are among the most conspicuous features of the Ho character, and they even go so far as to voluntarily yield themselves up to justice after having committed some crime. Pity such a nice sense of honor should not keep them from the crime.—*Indian Witness.*

How the Gospel Advances in Burma

The *Baptist Missionary Magazine* for May is, to a great extent, given up to "Burma, Our First Mission Field." We are reminded again of

the measure of heroism not only to bring to, but to keep in such a place as Burma was ninety-one years ago, Adoniram Judson and his brave wife. A pen picture of Burma at that time is given, and a more uninviting picture is seldom brought before us. And yet Judson lived there and wrought mightily. A momentary enthusiasm, a romantic interest, might have brought many a man or woman to such a place, but it would never have kept them there. The changes which have taken place in the last fifty years or so are marked by nothing more than by the mission work which has sprung from that first attempt, from the human standpoint so utterly hopeless. We venture to say that it is largely to this work that the awakening of Burma is due, making possible this comparison of the new and the old given by one contributor to the magazine: "Old Burma sat on an oxcart, and dreamed about his ancestors. Young Burma is sitting on a bicycle in every town, and goes scorching toward the future."—*Indian Witness.*

How Gods are Made to Order

Rev. J. Aberley, in the *Lutheran Observer*, says: "India abounds in idols. Besides the temples and the wayside shrines, every house among the twice-born, or highest castes, has its idol. Among lower classes, the head man of a family alone has an idol in his house in which the whole relationship has its rights. I have just been purchasing some idols. They are made of copper and brass, so they are cheap, costing only 10 to 15 cents each. They are of different shapes and sizes. Krishna is most popular. One can buy him either as the boy engaged in his mischievous pranks, or with some allusion to his innumerable exploits. He is always black and hideous, but yet the great favorite among these people. I also procured Venkateswarudu and wife, who have a temple in Guntur; Narasimhaswami and wife, who have a more famous temple at Manjalapiri. Narasimhu is the fourth incarnation of Vishnu —half-man, half-lion. Besides these, I bought a Nandi, the common symbol found in all temples sacred to Siva. These and a few others cost only about $1.00. They are only specimens. One loses himself in utter confusion when trying to name or catalogue the gods. But these are not yet gods. They are only images. The merchant has no scruples about selling them to any one. To make such an image a god, an expensive ceremony is necessary. It requires feasting, processions, and, above all, a Brahman who knows effective charms or verses, called *mantrams*, costing altogether often thousands of rupees, to consecrate a god, and give him, as they regard it, life. When that ceremony is once performed, then it is regarded as a god, and a Hindu will almost part with his life before he consents to part with it. It is this ceremony, and not the shape or material, that makes a bit of metal or even of clay an object of worship and especially of fear."

Progress in Self-support

Principal Miller, of Madras, writes in the *Hibbert Journal:*

To take another sign of the times, one may point to the rapidly increasing measure in which the native churches are becoming self-sustaining and self-propagating. Those connected with a single mission in a single one of the 22 districts of this presidency contributed last year Rs. 53,340. This does not include a single gift from any European, or any gift by which the giver profited. School fees, for example, are excluded. It is the contribution of purely native churches to purely religious ob-

jects. In 1892 the corresponding sum was Rs. 29,586. Christians have, indeed, increased during the ten years, but not very greatly in this particular district. The number in those churches has risen in ten years by 5 per cent., but their contribution, as shown by the figures, by 80 per cent.

A Novel Way of Confessing Christ A Hindu who had turned from idols to the worship of the living God, announced the fact to his neighbors by publishing a card in a Christian newspaper, proving thus at least that he had the courage of his new convictions, and was not ashamed to o wnhis new Master.

Tedious Traveling for Missionaries The Laos field is our remotest mission. Even after an American has taken the long, long voyage to Bangkok, Siam, he is still practically farther from the Laos than he is from New York, for the boat journey up the river to Chieng Mai, tho but 500 miles, takes 6 weeks. Chieng Tung is 20 days farther. "How tedious," we exclaim, "and in case of illness how agonizing!" Here we are nearing the end of our long and dreaded river journey! Not our journey's end, tho, by any means. For the Chieng Tung members of our party there will still be 20 days of actual travel by pony or elephant after we reach Chieng Mai, which we expect to do now in a few days. We sailed from San Francisco on October 31st, nearly four months ago.—*Woman's Work for Woman.*

Winter Work for Lamas The British have entered Lhasa, and news about Tibetans has an added interest. Mrs. Isabella Bishop writes in her "Among the Tibetans":

As the winter is their busiest season, one of the most important of the winter religious duties of the lamas is the reading of the sacred classics under the roof of each householder. By this means the family accumulate merit, and the longer the reading is protracted, the greater is the accumulation. A twelve-volume book is taken in the houses of the richer householders, each one of the 12 or 15 lamas taking a page, all reading at an immense pace in a loud chant at the same time. The reading of these volumes, which consist of Buddhist metaphysics and philosophy, takes 5 days, and while reading each lama has his *chang* cup constantly replenished. In the poorer households a classic of but 1 volume is taken, to lessen the expense of feeding the lamas. Festivals and ceremonies follow each other closely until March.

At Work for Tibet Dr. and Mrs. Shelton and Dr. Susie Rijnhart, of the Christian Foreign Missionary Society, reached Ta Chien Lu, West China, on March 15th. After much difficulty they were able to rent some buildings. Suitable buildings in that part of China are scarce. They had to pay rent for two years and a half in advance. This is in accordance with the customs of the place. Even then the buildings rented had to be repaired, and the missionaries must pay for the repairs. A teacher has been employed. A dispensary has been opened. The work has been begun. The missionaries report that living is more expensive there than nearer the seacoast.

Multitudes of Inquirers in Central China Mr. Montagu Beauchamp, of the China Inland Mission, writes to us from Ku'ei-fu, near Ichang, Hupeh Province, that a great spiritual tidal wave is sweeping over that country, "bringing all kinds of fish into the Gospel net. To us and to all the Church of God there has come a most solemn responsibility and a most glorious opportunity." He continues:

In August, 1903, two stations were

thrust upon me. One in the city (Kuei), one in the country (Miao Yü Tsao), thirty English miles apart. In both places hundreds and even thousands crowding for admission, purchase of Scriptures, and instruction. For the first five months I was single-handed. But thank God I have with me a Chinese boy, an unpaid native helper. In a short time I had a few local volunteers, who were willing to be with me on the same conditions as the boy above-mentioned. They came, Bible in hand, seeking instruction primarily, and willing to wait on me in every way, and do all the Book-selling, either in my immediate presence, or taking short journeys, as I suggested. Food and coolie hire was provided out of the British and Foreign Bible Society funds. So far I have had eight or ten of these whom I know. There have been others, one a B.A., another an ex-secretary who got Scriptures from other sources and went out unknown to me. And God has blessed this, what we may call, self-sown seed.

Other towns are calling earnestly for teachers, but the need can not be supplied.

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The Outlook in West China Of the outlook in his part of the mission field, the Rev. Dr. Squibbs, of Mienchuh, writes:

There are numbers seeking after the truth, and wishing to join the church; scarcely a day passes without some one coming to see me definitely with this object. Most of these are men of the tradesman class, between twenty and forty years old, and they buy Bibles, prayer-books, and hymn-books, and are ready to place themselves under instruction. Our little makeshift church is filled to overflowing every Sunday, and 50 men and from 10 to 20 women attend the weekly Bible-classes—a truly hopeful prospect, in which we seek to rise to the occasion in an attitude of believing expectation that the Lord will work a mighty work in ourmidst.

An Appeal for Chinan-fu The Baptist *Missionary Herald* of England prints an earnest appeal for special work in Chinan-fu, the provincial capital of Shantung, and the home of the Boxer movement of 1900. This city is, next to Peking, the most influential in North China, and has between 200,000 and 300,000 inhabitants. There are here 3 Confucian colleges and the New Government College of Western Learning, with about 300 students. Government examinations are attended by over 20,000 students annually, and from these come the future rulers and leaders of China. There is a great need and a unique opportunity for a special mission among this student class, and the conditions are especially favorable since the Boxer uprising. The plan is to establish a museum as a bait for the student class, with reception rooms, lecture-hall, chapel, reading-room, etc., with one or more missionaries especially set apart for this work. The plan has already proved successful in Ching Chou-fu. The initial cost would be about $15,000. Now is the time.

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Suicide as a "Religious" Act The *Church Missionary Intelligencer* for May has a striking engraving, showing a large crowd gathered in Fuchau City to witness the suicide of a poor widow, an act which was deemed by the people to be specially meritorious. It seems that the practise is not uncommon, and is attended with various ceremonies, such as the visiting of a certain temple, afterward ascending a platform to receive the worship of her brothers and her husband's brothers; a cord is then pulled either by herself or some relative, and she is thus publicly hung. That this practise is approved by the people is shown by the fact that it is made the "official duty of certain mandarins, either in person or by deputy, to offer oblations at this temple in the spring and autumn of each year," and that incense is burned twice

each month before the tablet where the names of these suicides are inscribed.

Chinese Hunger for Western Learning The China Christian Literature Society has commenced publishing a weekly paper in Chinese, in order to grasp the present opportunity for circulating Western ideas among educated Chinese. The change produced in China by the regulations of 1902 for civil service examinations seems incredible. The question which has hitherto blocked progress in China has been: "Does this accord with ancient usage?" The Chinese of to-day are beginning to ask: "Is this up to date?"

The Tide Setting Toward Christianity Bishop Graves writes in the *Spirit of Missions* that in the Province of Kiang Su, district of Shanghai:

More encouraging than ever before. Hitherto we have had to persuade people to be taught. Now they come of themselves, not one by one, but in numbers. From several places petitions for teachers have been received, in one of which nearly 100 men put down their names on a roll as inquirers. That there is a strong movement toward Christianity is evident.

Gilbert Reid's International Institute Since the Boxer outbreak not much has been heard of Rev. Gilbert Reid's International Institute. But, according to the semiannual report recently published, substantial progress has been made. No less than 30,000 taels have been subscribed by Chinese officials and merchants, with which a plot of ground is to be purchased in Shanghai, with a view to the early erection of buildings for class-work, lectures, library, club-meetings, etc. Nearly a half-hundred students are enrolled.

Japan's Intentions in Korea The Japanese Minister to Korea recently summed up the Korean situation and the plans of Japan for that country as follows:

Heretofore there has been no definition of imperial and ministerial functions. There must be a government, and palace intrigues must end. The useless army of Korea must be reduced, a living wage must be paid to the officials, and "squeezing" must be stopped. When complaints are entertained and acted upon extortion will cease.

There must be education of the proper sort. The majority of the Koreans who speak foreign languages and have been educated abroad are absolutely without administrative ability, and stand for little save speculation.

Japan is confronted by a most difficult problem—to maintain the fiction of Korean independence while practically establishing a protectorate, and yet to avoid assuming the responsibilities of a governing power.

Carrying News in Korea Korea is a land that has no newspapers that tell of the doings in the capital. Rumor and hearsay are all the natives have to depend on, and the rapidity with which these fly is truly surprising. A postal express could scarcely outdo them. In interest and picturesqueness it would fall far behind. All the way to the outskirts of the empire speeds the word from tongue to tongue, growing in intensity as the miles increase. If it is a good story, before it reaches the far north it is intensely good, embellished by the best hands at story-telling, each one of whom, as he passes it on, adds his touch at ornamentation and heightening of color; if the story is bad, it grows unspeakably vile long before 200 miles are covered. So rumor may sweep over the far East on angel wing; or, again, it might flap by like Abaddon, forked and winged and tailed.

J. S. GALE.

Queer Customs in Japan

Bishop Ridley has been visiting in Japan, and writes thus in the *Gleaner* of what he terms "back-aching courtesies":

An old lady in a lightish blue dress and with short cropped hair, signifying that she never meant to remarry (these little things must save Japanese women much trouble), came in as a purchaser. The seller was a much younger woman. Down they both went on their knees facing each other—farther down, till their noses nearly brushed the floor; up again to look at each other, like two mechanical dolls muttering something all the time that meant—nothing. Down again till their crowns nearly met; up again to face each other with hands resting on their knees or just above them; down once more and again and again, till the younger woman gently rose to her feet to attend to somebody waiting, and finally the old woman with a sweet smile on her face, stood up and looked as graceful as any little old queen could. Then she patronized somebody else, and seemed as fresh after it as when she entered the room. I do pity our very tall missionary ladies who must go through such back-aching gymnastics many times a day. Let the tall ones go to China and the short ones to Japan, where the latter, who feel undersized in England, will feel quite important working among the dear little Japanese ladies. My insteps felt as if they would crack and I longed to roll over a little on one hip for relief, but I bore with the fashion like a woman.

Christian Publishing House in Tokyo

The Methodist publishing house, Ginza, Tokyo, is the only distinctively Christian publishing house in Japan under missionary auspices. James L. Cowen, nephew of Bishop Thoburn, is our efficient agent, and the growth of our business during the past few years has been phenomenal. It is rapidly growing in popularity with the general public, as well as with Christian people. The sales for 1903 were nearly 10,000 yen, an increase over the previous year of almost 10,000 yen, or $5,000. We print in Japanese, English, and a few other languages, and do also our own stereotyping, electrotyping, and binding by native hand. The new union hymnal for all the Protestant Christians, excepting the Episcopalians, is now entirely printed from our own presses at the special request of the union committee, tho there are sharp competitors. We also prepare and print a series of the Sunday-school lessons for the leading denominations. In 1902 our presses, brought from America, turned out 21,000,000 pages of wholesome Christian literature.—*Pittsburg Christian Advocate.*

Japanese Foreign Missionaries

Japan is among the missionary nations. Several Protestant Christian missionaries are working in Formosa, supported by Japanese Christians. The first Japanese Christian missionary to Korea also lately arrived in Seoul with two assistants. They were sent out by the Methodist Episcopal Society of Japan.

AFRICA

Christian Endeavor in Egypt

Rev. E. B. Allen, of Toledo, writes thus of a Y. P. S. C. E. convention he attended in Egypt, April 24:

It was a unique meeting. Here were twoscore girls from the girls' school, 100 delegates from the Sunday-school convention, travelers in Egypt, missionaries whose service runs from two to forty years, converted Jews, red-fezzed Egyptian converts, once Copts or Mohammedans, and women whose conventional veil no longer hid their calm, Christian faces. A man from India prays; Massachusetts and Washington testify; Tennessee gives an address; Egypt furnishes an anthem and striking testimonies; Scotland speaks; England brings greetings; and an Ohio man leads. The subject is, "How Christ Transforms Lives," a vital question. Can He

do it in Egypt? It is worth a great deal to look into the faces of these Christian youths of the land of the Pharaohs, and mark their earnestness, joy, intelligence, and fidelity. In our dear mother tongue the familiar songs ring out, while through the open court we catch some strains from the meeting in the room below, where the Arabic is used. God understands all languages, and even as we clasp hands with some of these dark-skinned fellows in fez and flowing robe of brilliant colors, whose words we can not translate, we feel the

"Tie that binds
Our hearts in Christian love."

Presbyterian Synod in Egypt Can it be possible! In the land of the Nile is to be found a Christian organization of 7,324 members, with a community of at least 25,000 persons, forming 53 organized congregations, cared for by 31 ordained ministers and 18 licentiates. It pays $43,305 out of the $77,213 expended on missionary schools. Its Sabbath-schools constitute a goodly army of 10,000 boys and girls. Its Sabbath morning congregations average 14,512 men and women, to whom the Gospel is presented each week. It gave last year $9,284 to the salaries of its pastors and evangelists; $9,260 to other congregational expenses and church buildings; $3,357 to the poor, etc.; and $1,548 to missions in the regions beyond Egypt—*i.e.*, in the Sudan.

North Africa Mission This is a British society, and its name tells in what field its work lies. The workers number 84, and are largely women. There are converts forming small native churches at Fez, Tangier, Tunis, Ojeman Sanaridg, and individual converts at other stations; Spanish congregations at Tangier and Tetuan; and an Italian congregation at Tunis. Medical missions with qualified practitioners at Tangier, Casablanca, and Sousse; unqualified medical workers at several other stations; and medical relief at nearly all the stations. The New Testament has been translated into Kabyle, and adapted in Kabyle language for the blind. There is industrial work, chiefly carpet-weaving. There are boys' and girls' schools in Egypt, Arab girls' schools in Tunesia, Moorish girls' schools at Tetuan and Tangier, and a Spanish school at Tangier.

Missionary Centennial in West Africa The Church Missionary Society began work in Sierra Leone just one hundred years ago. Arrangements are being perfected for celebrating the one-hundredth anniversary in a manner worthy of the occasion. And when the notable day arrives, what a notable story can be told of sorrow and of joy, of trial and triumph, of terrible loss, but of eternal gain.

A Specimen Prison in Kano This is what General Lugard found on his first visit to the chief city of the Sudan:

A small doorway, 2 feet 6 inches, gives access into it. The interior is divided (by a thick mud wall, with a similar hole through it) into two compartments, each 7 feet and 11 feet high. This was pierced with holes at its base, through which the legs of those sentenced to death were thrust up to the thigh, and they were left to be trodden on by the mass of other prisoners till they died of thirst and starvation. The place is entirely air-tight and unventilated, except for the one small doorway, or rather hole, in the wall through which you creep. The total space inside is 2,618 cubic feet, and at the time we took Kano 135 human beings were confined here each night, being let out during the day to cook their food, etc., in a small adjoining area. Recently as many as 200 have been interred at one time. As the superficial ground area was only 238 square feet, there was not, of course, even

standing-room. Victims were crushed to death every night, and their corpses were hauled out each morning. The stench, I am told, inside the place when Colonel Morland visited it was intolerable, tho it was empty, and when I myself went inside three weeks later the effluvium was unbearable for more than a few seconds. A putrid corpse even then lay near the doorway. It was here that the two West African Frontier Force soldiers were confined. One of the great pools in the city is marked as the place where men's heads were cut off; another, near the great market, is the site where limbs were amputated almost daily.

Sir Harry Johnston on Uganda Missions At a missionary meeting in England, recently, Sir Harry Johnston, the British High Commissioner of Uganda, expressed his appreciation of the great value of missionary work in that country. He said that it is impossible for any one knowing anything of African life where missions are not at work, and then seeing the changed conditions brought about through Christian teaching, to think that the untutored savage was happier in pre-missionary days. The consistent and successful effort of the missionaries has been to elevate the people as natives of Africa and as citizens of their own country, and not to Europeanize them. Missionary influence is being thrown steadily against the native societies which make secret murder a fine art. Throughout the continent missionaries are training the natives also to work intelligently and profitably with their hands. Commissioner Johnston concluded by saying that whenever any act of a government is opposed by the general body of missionaries, it is safe to conclude that the policy in question is not only unfair to the natives, but unpractical; for in the long run it is always unpractical to do wrong. *

Self-support in Zululand The *Missionary Herald* says that the native force of the Zulu mission, consisting of 531 preachers and teachers, draws no part of its support from the Board. Of the 23 churches in the mission, 18 are self-supporting, and the others are supported by the natives. Of the 67 day schools, 18 are self-supporting, and the others are maintained by the natives and government grants.

Railways as Mission Helpers The value of the railway from Mombasa to the Victoria Nyanza Lake has already been proved by the Church Missionary Society, who have a great work in Uganda, and it is of service to the new East African Mission field of the Church of Scotland at Kikuyu. The great Cape to Cairo Railway promises to be an immense boon to the missions whose territory it will traverse. It is now laid 200 miles beyond Buluwayo in the direction of the Victoria Falls on the Zambezi. It will make Barotseland, where the Paris Missionary Society is at work, accessible in a manner very different from the present. It takes months for a great ox-wagon to reach that country, with all the toil and privation and risk to health entailed by such a journey. The railway will cover the distance in a few days and nights. Perhaps as remarkable an example of the benefit of the railway to missions as any is that afforded by the Kumasi Railway. It is only a year or two since Kumasi Fort was beleaguered for weeks by hostile Ashanti chiefs, and the British Governor of the Gold Coast, with his wife and some of his staff and the Basel missionaries, had to break through and fight their way to the coast. By the railway which was opened last December the journey through the unhealthy jungle will be shortened

and shorn of its perils, and a great impetus will be given to civilization and the spread of the Gospel. —*Life and Work.*

Wesleyan Achievement in South Africa

The Wesleyan missions in the Transvaal and Swaziland district, South Africa, report a wonderful growth during the past year: an increase of 3,228 full members and 2,662 on trial, making the number 12,546 full members, and 6,187 on trial. Nearly every circuit reports fresh openings for successful work, and there are urgent demands for more missionaries and more means to support native workers.

French Mission to the Basutos

This mission takes rank among the successful ones in South Africa, as these figures will show. The last report shows 14,168 communicant members, and 7,352 catechumens, a total of 21,520 adult converts to Christianity out of a total population of 260,000. But there is still a large population lying in abject heathenism, especially in the remoter and more mountainous districts. The report mentions that in one parish, where there are barely 100 Christians, 440 children attend school, of whom fully three-fourths are from heathen homes—a fact full of promise for the future. Besides 17 European missionaries, there are now 8 native pastors, who take a full share of responsibility, and 366 native evangelists and teachers. A Bible school for the training of these contains 64 pupils. The educational and industrial work done among the Basutos has been of the greatest value, and has raised them to a remarkable degree of intelligence and prosperity. There are, according to the last report of the mission, 12,633 children in the schools of the mission, being 1,000 more than in the previous year. This educational work is conducted entirely in English; the training college for teachers is under the superintendence of Rev. T. H. Dyke, and contains 143 pupils.

Universities' Mission to Central Africa

The seat of the work is Zanzibar, the shore of Lake Nyassa, and several points lying between the coast and the lake. The following statistics are reported:

Baptized natives—males, 3,829; females, 3,200.
Communicants — males, 2,477; females. 1,899
Persons baptized and confirmed in 1903, 918.
Adherents—males, 6,610; females, 6,713.
Scholars—boys, 3,680; girls, 1,663.
European missionaries, 113.
African clergy, 17; African teachers, 248.

ISLANDS OF THE SEA

The Status of Filipino Women

The women of the Philippine Islands, unlike their sisters in the surrounding Oriental countries, take a very prominent part in matters political, social, financial, and, as a natural sequence, religious. A large majority of the women carry on business ventures quite independent of their husbands, and in many cases are the mainstay of the family. Women mingle freely with men in gatherings of all kinds, be it in church processions, at the markets, or in the cock-pit. It is easy to understand, therefore, that work for women and children has developed along very different lines than those known as Woman's Work in China, Japan, or India. The women, almost from the first, have attended all meetings with the men, and the development of the Christian life has been through the regular church services, prayer-meetings, Sabbath-schools, Bible classes, and Christian Endeavor meetings.

A Filipino Contribution

Rev. J. A. Hall writes from Iloilo: "On Sunday I had the pleasure of opening the chapel at Leon, which had been built by

the people themselves without any outside assistance. Here are some samples copied from the subscription-list: Ceriaco Calaong, 9 canes; Vernandina Capiphe, 5 canes; Village of Dosacan, 6 canes; Narcnsco Chapero, 18 bundles of grass. In all it took 178 canes for the frame and walls, and 528 bundles of grass for the roof. Every one contributed a handful of rice per day for the workmen, who gave their time for their food only. The little chapel was more beautiful to behold than many a more costly structure, for this was purely a labor of love, and was filled with those who in their simple faith had gathered to celebrate the communion of the Lord's Supper. Thirty-one received baptism on confession of faith, and over 70 took communion. The building was full of people, and there were as many more outside."

Hindu Evangelists for Fiji Not long since a call went to India for Christians to carry the Gospel to their Hindu brethren in South Africa. And now word comes from Australia that application has been made by the Board of Missions to the Wesleyan Missionary Committee for 2 Indian catechists from India for work among the Indians in Fiji. This application has been passed upon by the committee to the Rev. Edward Martin, chairman of the Lucknow district, with the request that he will, if possible, procure suitable evangelists for the work.

Good News from Borneo Dr. West, of the Methodist Malaysia Mission, writes:

On a recent trip in Borneo I baptized 30 women and girls, and they need a woman teacher, leader, friend There is but one Methodist missionary in all the great island, Rev. J. M. Hoover, who has 6 stations under his charge, with about 600 members and probationers, all Chinese. But the Dyaks want a Christian teacher.

Civilizing without Christianizing —A Correction Owing to typographical errors and a mistake in copying, the paragraph on page 639 of our August number was somewhat mixed. Mr. Meston's experiment was near Australia, for he came from Queensland (not Greenland), and the grant of land was by the British, not the Danish, government. This error came to our notice too late for correction before printing. The lesson is the same, tho the locality is different. *

OBITUARY

Dr. Herzl, the Zionist The death of Dr. Theodore Herzl, the originator of the Jewish Zionist Movement in Vienna, July 3d, to say the least, puts that undertaking in greatest peril. It was he who secured the holding of the first congress in Basle in 1896, whose watchword also was, "Let us return to true Judaism, and then to the Holy Land." As he himself expressed it, his purpose was "to force the Jews of Europe to show their colors," and to secure for them a land "where we may not only carry the burdens, but also enjoy the privileges of citizenship."

Rev. Thomas L. Gulick A recent cablegram from Africa tells of the death of Rev. Thomas L. Gulick of fever, at a station of the Africa Inland Mission, while traveling in British East Africa. Mr. Gulick was a missionary of the second generation, born in Hawaii, a graduate of Williams and Andover, and was himself a missionary in Spain, under the American Board, from 1873 to 1883. Last year he was elected Vice-president of the International Missionary Union. *

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